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CONTENTS

EDITORIAL.

	PAGE
$350,000	329
American Missionary—Fortieth Annual Meeting	330
Paragraphs	331
Death of Little Marie Adlof	332
Fair—True-Blue Card—Hampton—Charleston	333
Death of Mr. Hooker and Mr. Dodge—National Council Items	334
Paragraphs	335
Indians in the Dakota Association	336
Proceedings of Annual Meeting	338
Treasurer's Report	348
Reports of Committees	350
Relations of our Churches and Schools. By Supt. Ryder	356
Forty Years of Missionary Work. By Sec. Strieby	361

ADDRESSES.

	PAGE
Educational Work South. Rev. Jas. Brand, D.D.	366
Church Work South. Rev. E. G. Selden	369
Mountain Work. Rev. Morton Dexter	370
Extract from Address of Rev. J. L. Jenkins	371
Chinese Work. Rev. Jos. H. Twichell	372
Address of Hon. Yung Wing	375
Address of Rev. A. P. Miller	376
Address of L. B. Maxwell	379
Address of Geo. McClellan	380
Address of Rev. Artemus Ehnamani	381
Address of Hon. V. B. Chamberlain	381
Address of John H. Washburn	382
Speech of President Washburn	383
Concluding Remarks. Rev. Newman Smyth, D.D.	385
RECEIPTS	386

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Relating to the work of the Association may be addressed to the Corresponding Secretaries; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "AMERICAN MISSIONARY," to the Editor, at the New York Office.

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In drafts, checks, registered letters or post-office orders may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 151 Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars, in trust, to pay the same in ——— days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association,' of New York City, to be applied, under the direction of the Executive Committee of the Association to its charitable uses and purposes." The Will should be attested by three witnesses.

THE

AMERICAN MISSIONARY.

VOL. XL. DECEMBER, 1886. No. 12.

American Missionary Association.

The December *Missionary* is a double number, given up to the proceedings of the Annual Meeting. We give all the reports, and some of the papers and addresses. The others will appear in subsequent numbers. Dr. McKenzie's sermon will be printed in the Annual Report.

$350,000.

After hearing the report of the American Missionary Association, the National Council of Congregational Churches unanimously passed the following resolutions:

"*Resolved*, That the Council recommend that the *churches* contribute, the coming year, the sum of $350,000 to the work of the A. M. A.

"*Resolved*, That the Council advise the officers of the A. M. A. and the Trustees of its chartered institutions of learning to put forth every effort to secure the speedy endowment of these institutions in order to assure their existence and permanent usefulness, and thus make it possible for the Association to extend its work."

The Finance Committee incorporated the above Resolutions in their report presented at the Annual Meeting in New Haven, and their report was also unanimously adopted.

When the Resolutions were adopted at Chicago it was with the distinct understanding that the $350,000 were to be contributed by the churches and living donors. The amount was specified exclusive of money to be received from legacies and other sources. This same understanding was in the mind of the Annual Meeting when the resolutions were offered and adopted. This should be clearly recognized by our friends as we begin the work of the year before us. *Three hundred and fifty thousand dollars*

from the churches and living donors is the watchword given us by the Council and the Annual Meeting that for the next year we are to keep speaking in the hearing of our friends. We will try and be faithful to the commission.

We begin right here. According to the Year Book of 1886 there are 418,564 members in the Congregational churches of the country. The call, therefore, is for a contribution of about eighty-four cents, or less than two cents per week, from every member. Not an extravagant call surely for so great a work to make. Do you wish to know how much your church should contribute the coming year to the A. M. A. in order to supply its part in the total? Multiply your church-membership by eighty-four and you have it.

But it is to be remembered there are many churches that for one reason or other make no contributions to the A. M. A. Some of them are poor, others are without pastors. Deficiency caused in this way must be made up by the abounding liberality of the faithful and the strong.

Out of the $335,704.20, our total receipts last year, $215,564.36 came from the churches and living donors. The amount set by the Council and the Annual Meeting calls for an advance on the part of the churches and living donors of about sixty per cent. We earnestly request pastors, officers of the churches, and all our friends everywhere, to take this matter upon their hearts and do what they can to inaugurate measures and start influences with a view to the accomplishment of this end.

The list of subscribers to the *American Missionary* should be greatly, and at once, increased. We believe our monthly is worthy of a large circulation and wide reading. The character of its contents and the interesting field it covers warrant us in saying this. We bespeak the kind cooperation of pastors and of our readers generally to secure this. The subscription price is only fifty cents.

The Fortieth Annual Meeting of the American Missionary Association, held in New Haven, Conn., was the most largely attended of any in the history of the organization. Wednesday afternoon the meeting overflowed from the Centre Church into the United Church. In the evening both churches were filled. The papers, addresses, and discussions were of a high order intellectually; but, far better than this, the meetings from beginning to end were pervaded by a deep spiritual tone. The morning prayer-meetings gave key to the feeling in all the sessions, and particularly noteworthy in the prayers was the tender remembrance of the devoted missionaries in the field. A spirit of harmony prevailed throughout. "It is good to be here," was the hearty testimony fre-

quently heard. Inspirations were received that will be felt in the pulpits and churches whose pastors and members were represented at this great gathering. The assiduous labors of the New Haven pastors and the gentlemen selected to co-operate with them in committees; the generous hospitality of the churches, far exceeding the large demands placed upon it, make words too feeble to express our appreciation of the noble service and our gratitude for it. We can only pray that the richest blessings of Divine grace may descend upon the churches and homes of New Haven whose generosity and thoughtful provision made all those who attended the Annual Meeting feel that they were heartily welcome.

Hon. Yung Wing, of Hartford, Commissioner in charge of the education of Chinese youth in the United States, made a telling address, in which the wrongs suffered by the Chinese in this country were held up plainly and denounced vigorously.

Our four boys—two of them graduates of Atlanta and two of Fisk—who appeared on the platform at New Haven and took part in the proceedings did themselves and the schools at which they were educated great credit. We felt proud of them.

Rev. Artemas Ehnamani, pastor of our Indian church at Santee, with Rev. A. L. Riggs for interpreter, made a good impression in behalf of Indian missions. Five Indian students from our Santee Normal Training School delighted the large audiences by singing the songs of Zion in the Dakota tongue. Under the direction of Rev. Mr. Shelton these Indians will make a brief campaign in New England, speaking and singing of the power of the Gospel to save.

In the resolution of thanks adopted at the close of the meetings we could not specify by name all whom we wished to thank. The list would have been too long. But we feel that the name of Rev. Erastus Blakeslee should be specially mentioned. Was it because he had been a general in the army that he proved to be such a master in details? And was it because of the same reason that he took such a genuine interest in the success of the meeting? As a rule, none are more interested in our work than the veteran soldiers. Those who fought for emancipation take a special interest in the emancipated. We understand that the selection of two clergymen as assistants at the communion and the large number of deacons to serve were of his planning. A most excellent plan and excellently carried out. It should be imitated at all large conventions.

DEATH OF LITTLE MARIE ADLOF.

We are grieved to announce the death of this little friend of the colored children. The following letter tells the story :

PRAGUE, August 28, 1886.

DEAR DR. POWELL : You will be pained to hear of the death of the dear little friend of the colored children of America—Marie Adlof.

I ought to have written you before concerning her "going home," but a multitude of cares have prevented.

Her love for the Schwarzen Kinder of America never left her. Even in moments of weakness and pain she still planned for them.

She was permitted to save just twenty more of those bright ten-kreutzer pieces. Mr. Elbert B. Monroe, of Southport, Conn., on a recent visit to Prague, kindly consented to take these last savings of little Marie to your treasury, "A. M. A."

Death was no terror to our little friend. She seemed fully ready, and had as clear a view of the plan of salvation as a grown person. She arranged to have her scanty wardrobe given to different poor children. The good woman who kindly cared for little Marie asked her : "What shall I do with your little savings bank where you have saved your kreutzers for the poor black children?" For some time she gave no answer, and seemed lost in thought. Her kind foster mother suggested several little girls. "To none of them," she replied ; "they would take no interest in my dear black children. Give the bank to little Ruth Clark." "But she is only a baby, not yet a year old." "I know that ; but then she will be taught to love those for whom I saved my money ; she shall have my bank. She will work and pray for the poor black children."

The sacred legacy—the little savings bank—is carefully preserved, and in due time the "A. M. A." will have other silver bits from "Marie Adlof's savings bank."

Some months ago we were permitted to establish—legally—a Y. M. C. A. for Bohemia. Little Maria was much interested in all she heard about it, and began saving kreutzers for this new work. At the time of her death she had thirty-six kreutzers, about fourteen cents, carefully laid by for the Y. M. C. A. At the formal opening of the rooms of the Association these kreutzers were sold for nearly ten dollars. Her funeral was attended by a goodly number of people. Some twenty little girls stood around the casket. After the service in her simple home, we followed her remains to their last resting-place, our young men carrying her gently on their shoulders the entire distance, some two miles. How wonderful God's providence in permitting a little poor Bohemian girl to awaken so much interest for the colored children of the South ! May this impulse long be felt.

Sincerely yours,

ALBERT W. CLARK.

The above letter was read at the Annual Meeting, accompanied by the announcement that the kreutzers would be sold to individuals and Sunday-schools, the proceeds to be used as scholarships for the aid of needy and deserving students in our schools. The scholarships were named at $50 and $75. The only difference is that with $75 we can aid those who are more needy. Several of the kreutzers were spoken for on the spot. They could all easily have been disposed of had we cared to use the time of the meeting for that purpose. We preferred to lay the facts before the readers of the *Missionary*, and give all who wished an opportunity to

have a share in this blessed work. We invite Sunday-school superintendents to bring the story of little Marie Adlof before their schools. Send in the orders as soon as possible for the kreutzers.

A Children's Fair was held, September 18th, in Farmington, Conn., to raise $50 for a Marie Adlof Scholarship. It excited a great deal of interest among the children, and was a complete success. It was planned and carried out by the girls. At the same time the ten-cent Share Certificates were used in the Sunday-school, and the result from both agencies is $87.24, which we have received and will apply to the education of colored children in the South. Is there not here a hint on which other Sunday-schools can act?

Our Woman's Bureau has arranged for letters from the "Children's Missionary" to be sent to Sunday-schools and Sunday-school classes which contribute to our treasury not less than five dollars. A little collecting card, called the True Blue Card, with spaces to indicate amounts contributed, has been prepared. When the spaces of each card are filled, five dollars will have been collected. We regard it as a very interesting device. Sunday-school superintendents and teachers will find this a helpful method to cultivate a spirit of benevolence among the scholars. Correspondence respecting the cards and missionary letters may be sent to Miss D. E. Emerson, 56 Reade Street, New York.

The Trustees of Hampton Normal and Agricultural Institute are making an earnest appeal in its behalf; for $10,000 to meet current wants, for $20,000 for permanent improvements in steam plant and heating apparatus, and for $500,000 for endowment. The emphasis and urgency of this appeal grow out of the impaired health of General Armstrong from overwork, and the necessity of placing this eminently useful school above contingencies and of saving the health and life of its noble Principal.

Hampton is a child of the American Missionary Association on which the parent has abundant reason to look with great gratification, and for which it can only wish the greatest success. The religious interests of the Institute are in a measure under the care of the Association, as it still aids in the support of the pastor, Rev. H. B. Frissell, and we have observed with great satisfaction the uniformly healthy tone of the Christian influences that pervade every part of the institute and that are carried by the students everywhere when they enter upon their life work.

Our missionary in Charleston, Rev. George C. Rowe, writes us hearty expression of his thanks to the friends who have sent aid to the sufferers

on account of the earthquake. There are cases of real destitution which have not yet been supplied. In the hands of a missionary, the little money and supplies of clothing can be distributed as instrumentalities for further good.

The calamity has not been without its blessings. A religious interest such as the church has never known before is now felt. Already eighteen have professed saving faith in Christ. Twenty-six are propounded for admission to the church on profession of faith at the next Communion. Congregations are large and all the meetings well attended. There is no excitement, the interest is quiet and genuine and deep.

Rev. Edward Trumbull Hooker, who became pastor of our church in Charleston, S. C., in 1881 and continued in that position till 1885, when, by reason of ill-health, he felt obliged to retire from his charge, died October 2d, 1886, at West Salem, Wis. Mr. Hooker gave himself to the work with great singleness of purpose, and took constant pride in the people for whom he labored.

Rev. Daniel D. Dodge died suddenly in Wilmington, N. C., at the age of sixty-seven. He entered our work at Wilmington in 1872, and continued there till the time of his death. His influence extended far outside of the church of which he was pastor and the school with which he was connected. He took an earnest interest in everything that pertained to the welfare of the colored people. He carefully studied their aptitudes and needs. He was ready to help in anything that gave promise for the elevation of the people. He was a devoted Christian, an earnest worker, and a faithful friend.

The National Council at Chicago nobly proclaimed the anti-caste sentiment of the Congregational churches of the country by unanimously electing Rev. B. A. Imes, pastor of the Colored Congregational Church of Memphis, Tenn., as second assistant moderator.

A Southern delegate to the National Council dropped into a restaurant in Chicago for lunch. The waiters refused to serve him. After waiting awhile, hoping that some one would come and take his order, he was informed by the proprietor that he might as well leave, for he could not be served there. The matter was brought to the attention of the Council, which at once put itself on record thus :

" It having come to the knowledge of the Council that one of its members, a pastor of a Congregational church in Knoxville, Tenn., on Thursday last was refused service

at Mossop's Restaurant, No. 464 West Madison Street, Chicago, solely on account of color; therefore,

"*Resolved*, That we as a Council put on record our sense of indignation at this act of discourtesy and barbarity, and express the hope that the proprietor of this restaurant will not be permitted to escape the punishment imposed by the State of Illinois."

We understand that Rev. S. P. Smith, the brother who was refused service, has brought suit against the restaurant keeper and his head waiter for the sum of $5,000. We trust it will be pressed to an issue.

Willis McNair, a colored barber serving on the United States Grand Jury at Little Rock, Ark., was refused admittance with the white members of the jury to J. W. Knot's and the Capitol Hotel restaurants. When the facts were reported to Judge Caldwell he made a speech from the bench, saying that the jurors were officers of the law and could not be separated. They were sent back, and the United States marshal was instructed to accompany them and report to the court. Mr. Knot refused again to admit the negro, and said he would never admit one to the white people's room. The Capitol restaurant, however, took the jury in a body, and for the first time a negro enjoyed his repast at the leading hotel in the State and among white people.

Mark Blandford, of the Georgia Supreme Court, has a son who was recently engaged in a stupendous effort to master Greek. One night the young man was poring over his lesson, perplexed and in dire distress. In the room was a negro boy whose business around the place was to curry and feed the horses, black boots and do similar work. The negro listened for quite a while to the wails of the young student and then said:

"Marse Bob, I can read that for you."

"You!" exclaimed the young man. "You're a fool; this is Greek."

"Can't help it," replied the negro; "I can read it."

The book was handed to him, and the negro read right along. When he had finished Judge Blandford said:

"Where in the mischief did you learn to read Greek?"

"At the Atlanta University," quietly responded the negro.—*Atlanta Constitution.*

The colored people of Louisiana, weary of waiting for the State to do more than it does for the education of the colored children, are making efforts to organize so as to secure the keeping of the schools open for six months. The object is to continue the colored public schools after the State and Parish school funds are exhausted. It is certainly a sad state of things when the colored people are compelled to take the matter of the education of their children into their own hands, because the State gov-

ernment fails to do its duty. We are glad, however, to see the colored people of Louisiana manifest such an interest in the subject of education. It ought to make the white people of the State blush for very shame.

INDIANS IN THE DAKOTA ASSOCIATION.

This body met September 13th–16th at Plankinton, representing the one hundred and ten churches of South Dakota. It is a vigorous set of men who have settled in this new country. Society here seems to have been transported in bulk, with its churches and schoolhouses following hard upon the first settlement. The intelligence of the people is indicated by the census of 1880, which makes a rate per cent. of 4.8 of those who cannot write being over ten years of age. In the discussion of Congress upon admitting South Dakota into the Union, a Southern member said that the new territory had not intelligence enough to warrant Statehood; whereas in Georgia the corresponding per cent. is fifty! This is of the white and colored together. Of the colored, the per cent. is eighty; of the white, about thirty. And so in all that land south of Mason and Dixon's it is *half* of the people, white and black, who cannot write, while in Dakota it is less than five out of a hundred. The people here understand why it is that a majority of the House members refuse them recognition, and, as they do come into the Union, they will remember who their friends are.

Secretaries W. M. Barrows and L. H. Cobb and J. E. Roy were on hand to represent their respective causes, and Rev. Mr. Wiard, the new Superintendent, was making his first appearance at the Association, commending himself by his spiritual sympathy and vigorous way. He will doubtless make an able, judicious administrator. The old Field Superintendent, J. E. R., was reminded of his first visit, in 1870, to help Joseph Ward dedicate his church at Yankton, the first of our order in the territory. In 1871 he made another visitation, at which time he looked in upon Rev. A. L. Riggs's Santee mission, and ran over to organize a church in the deserted military barracks of Sioux Falls, where now is a flourishing church in a thriving city, "the Lowell of Dakota," a railway centre. In 1873 he came again to visit the churches and to attend the third meeting of this Association at Vermillion and, in 1875, the fifth meeting at Canton, preaching for the body both times. We were proud that we could then count up a dozen churches, and we were almost dazed that the Presbyterians had as yet left this field to us alone; but since that our brethren have come in to do their share of the work in the rising State, and the herdsmen in feeding their flocks have not been without occasion for studying the grace of comity. Up to the time of that last visit there was not a foot of railroad in the South territory beyond the sixty miles up to Yankton; now there are several thousand miles of rail, and along these are their rising towns and cities.

This Association has the privilege of manifesting fellowship with the Indian churches. Those of Revs. A. L. and T. L. Riggs at Santee and at Oahe belong to the body, and are represented in it not only by these missionaries, but by the native pastors and delegates. At this meeting we have had Rev. Artemas Ehnamani, pastor at Santee, and his delegate, Mr. Eli Abraham (Metal-lined-wings), one of the teachers there; also Deacon William Lee (Crane Eagle), a teacher at Oahe. At the communion the latter served at the table. An evening was given to the work of the A. M. A. After an address by the Western District Secretary, then came on the brothers Riggs and the two Indian brethren from Santee. Mr. Thomas Riggs pointed out upon the map his central mission at Oahe and the eleven stations out upon the Grand, the Morean, and the Cheyenne rivers. At a recent communion he had received five or six white and several Indian members, all on confession of faith. His school is growing finely, and the stations under native teachers and preachers are maturing hopefully. To visit one of these points he had recently ridden two hundred miles in three days and a half, spending twenty hours of that time at the place, and lying out the other nights. Mr. Alfred Riggs's Normal and Industrial Training School, with its theological department, is becoming a power among the people. It has over twenty teachers in all the departments, and now has in hand a property, in buildings and outfit, worth fifty-five thousand dollars. He interpreted the speeches of the two Indian representatives. The pastor told the story of his thirty-five years in heathendom and of his twenty years in the Christian way. A pure-minded, dignified man, his address made a deep impression upon the large assembly.

"Ten Years of Missionary Work Among the Indians at S'kokomish, Washington Territory," by Rev. Myron Eells, one of our missionaries, is a most valuable contribution to literature on the Indian question. It is of special popular value from the fact that it deals largely with the habits and customs of the Indians. Published by the Congregational Publishing Society.

Hubbard Brothers, Publishers, of Philadelphia, have issued the first volume of Ben. Perley Poore's "Reminiscences of Sixty Years in the National Metropolis." This veteran journalist, Clerk of the Senate Printing Records and Editor of the Congressional Directory, has had exceptional opportunities to know the men who, in our National Congress, have had, during the past sixty years, charge of our national legislation. He was well acquainted with the anti-slavery men among the politicians, and they come in for a good share of his attention in this volume. The book is full of most interesting information—interesting alike to old and young. That it is lively, entertaining, and spicy is what might be expected. Mr. Poore knows *how* to write.

FORTIETH ANNUAL MEETING

OF THE

AMERICAN MISSIONARY ASSOCIATION.

The Fortieth Annual Meeting of the American Missionary Association convened in the Centre Congregational Church at New Haven, Conn., October 19th, at 3 o'clock P.M.

The President not having arrived, the Association was called to order by Vice-President Rev. D. O. Mears, D.D., of Massachusetts, and after the singing of "Coronation" Rev. John L. Ewell, of Massachusetts, read a portion of the tenth chapter of Luke and led the convention in prayer. Rev. George F. Stanton, of Massachusetts, was elected Secretary, and Rev. Edmund M. Vittum, of Connecticut, Assistant Secretary.

The Committee on Nominations was appointed as follows: Rev. Burdett Hart, D.D., of Connecticut; Rev. Jonathan Edwards, of Massachusetts; and Mr. D. L. Fuller, of Massachusetts.

Secretary Powell read the portion of the Constitution relating to life-membership and delegates, and the Roll of the Association and Visitors was prepared, as follows:

ROLL.

Life Members.

Rev. F. H. Adams, Ct.; Rev. A. C. Adams, Ct.; Rev. M. B. Angier, N. Y.; Rev. D. E. Adams, Mass.; Rev. S. J. Austin, Ct.; Austin Abbott, N. Y.; Rev. J. F. Blades, Mass.; Rev. F. C. Bradley, Ct.; Rev. S. W. Barnum, Ct.; Rev. L. F. Berry, Ct.; Mrs. W. H. Black, Me.; Mrs. H. C. Beach, Ct.; Rev. L. H. Barber, Ct.; C. N. Brown, N. Y.; Mrs. C. N. Brown, N. Y.; Rev. J. O. Barrows, Ct.; A. G. Beebee, Mass.; D. Birge, Ct.; Rev. E. C. Baldwin, Ct.; Rev. E. S. Beard, Ct.; Rev. E. H. Byington, Mass.; Dea. G. A. Bodge, Ct.; Rev. S. L. Bell, Mass.; Rev. R. C. Bell, Mass.; Rev. W. F. Blackman, Ct.; Rev. J. Brand, O.; Rev. N. J. Burton, Ct.; P. Bevin, Ct.; Dea. L. P. Buell, Ct.; Rev. A. H. Bradford, N. J.; Rev. G. A. Bryan, Ct.; W. E. Benham, Ct.; Mrs. W. E. Benham, Ct.; Rev. W. T. Briggs, Mass.; T. E. Babb, Mass.; Miss L. Beckwith, Ct.; H. C. Butler, Ct.; Mrs. H. S. Brown, Ct.; Mrs. E. C. Baldwin, Ct.; Dea. J. Benjamin, Ct.; Rev. W. M. Brooks, Ia.; Mrs. G. H. Butler; Mr. L. H. Bassett, Ct.; Rev. A. F. Beard, N. Y.; Rev. R. Crawford, Mass.; Rev. S. W. Clarke, Mass.; Mrs. S. W. Clarke, Mass.; Rev. F. Countryman, Ct.; Mrs. F. Countryman, Ct.; Dea. D. N. Camp, Ct.; Mrs. Fanny Champlin, N. Y.; E. L. Champlin, N. Y.; Rev. H. L. Chase, Minn.; Mrs. H. L. Chase, Minn.; Miss M. A. Cutter, Mass.; Rev. J. B. Cleaveland, Ct.; E. L. Catlin, Ct.; Miss Anna M. Cahill, Tenn.; J. H. Cleveland, Ct.; S. J. Darrow, Ct.; Prof. G. E. Day, Ct.; J. Davenport, N. Y.; Rev. J. R. Danforth, Pa.; C. Duncan, Mass.; Rev. G. Dustan, Mass.; Rev. M. Dexter, Mass.; Rev. J. G. Davenport, Ct.; Rev. P. B. Davis, Mass.; Mrs. E. J. Dickerman, Ill.; B. T. Dudley, Ct.; Rev. T. A. Emerson, Ct.; J. L. Ewell, Mass.; Miss D. E. Emerson, N. Y.; Miss. E. B. Emery, Me.; Mr. J. Eldridge, Mass.; Mrs. J. Eldridge, Mass; Rev. A. P. Foster, Mass.; Mrs. G. M. Farrington, Mass.; Dea. C. H. Gilbert, Ct.; Rev. A. Gardner, Ct;

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The Treasurer, H. W. Hubbard, Esq., presented his annual report, which was of unusual interest, as showing the almost entire extinction of the large debt of previous years, and the report was referred to a committee to be appointed.

The report of the Executive Committee was presented by Secretary Beard, and was of a most encouraging character. The various portions of the report relating to different departments of work were referred to special committees for consideration.

The President of the Association, Hon. William B. Washburn, LL.D., of Massachusetts, having arrived, assumed the chair.

The Nominating Committee reported the following committees to act for the Association, and the report was adopted.

Local Committee: Rev. Newman Smyth, D.D.; Rev. Erastus Blakeslee, Dr. H. A. Carrington, Mr. C. E. Hart, Mr. Theodore Sheldon.

Business Committee: Rev. Newman Smyth, D.D.; Charles N. Brown, Esq., New York; Rev. Amos S. Cheseborough, D.D., Connecticut.

Committee on Chinese Missions: Rev. J. H. Twichell, Connecticut; Rev. W. E. Griffis, D.D., Massachusetts; Yung Wing, Esq., Connecticut; Rev. E. H. Byington, Massachusetts; H. P. Smith, Esq., Massachusetts; Rev. Augustus Alvord, Connecticut.

Committee on Indian Missions: Rev. President Julius H. Seelye, D.D., Massachusetts; Rev. J. L. Jenkins, Massachusetts; Rev. Artemas Ehnamani, Nebraska; Rev. A. L. Riggs, Nebraska; Rev. A. S. Walker, D.D., Massachusetts; Deacon J. H. Bailey, Connecticut.

Committee on Mountain Work: Rev. W. G. Sperry, New Hampshire; Rev. Morton Dexter, Massachusetts; Mr. Julius Davenport, New York;

Mr. Rufus M. Taft, Massachusetts ; Rev. J. Howe Vorce, Connecticut ; Charles Duncan, Esq., Connecticut.

Committee on Educational Work, South : President W. D. Hyde, Maine ; Rev. James Brand, D.D., Ohio ; Rev. Albert Miller, Connecticut ; Rev. E. W. Bacon, Connecticut ; Rev. George W. Grover, New Hampshire ; Rev. M. B. Angier, New York.

Committee on Church Work : Rev. Nelson Millard, D.D., Connecticut ; Rev. E. G. Selden, Massachusetts ; Rev. T. A. Emerson, Connecticut ; Rev. C. S. Murkland, New Hampshire ; Rev. W. A. Depew, Massachusetts ; Winslow Jones, Esq., Massachusetts.

Committee on Finance : Hon. V. B. Chamberlain, Connecticut ; J. H. Washburn, Esq., New York ; Rev. Edward Anderson, Connecticut ; J. H. Towne, Esq., Massachusetts ; Cyrus Newell, Esq., Maine ; Stephen Winkley, Esq., Maine.

The Chairman of the Business Committee reported a programme for the evening service and for Wednesday forenoon, and the report was adopted.

Secretary Strieby recalled the fact that twenty-two years ago the Association met in this place, and tenderly referred to New Haven pastors and others then present, but now deceased. He read also the same Scripture with which that meeting was opened. Referring also to the fact that workers of the Association all over the field were at this hour engaged in prayer for this meeting, he read extracts from letters of interest relating to the work, and a short season was spent in prayer. Adjourned at 5.15 P.M. to 7.30 P.M.

EVENING SESSION.

President Washburn called the Association to order at 7.30 P.M. The Committee on Nominations announced the following-named persons to officiate at the Communion Service after the sermon : Ministers : President, J. H. Seelye, D.D. ; Professor George E. Day, D.D. Assistants : L. S. Rowland, D.D. ; Rev. George L. Clark, Rhode Island. Deacons : A. C. Williams, Francis J. Ward, Edwin Talcott, and George P. Davis, Massachusetts ; George W. Shelton, David N. Camp, D. L. Williams, Ruel P. Cowles, T. A. Merriam, John C. North, A. H. Holt, S. H. Street, L. J. Sanford, A. W. Miner, C. S. Seymour, and John Godette, of Connecticut. The devotional services were conducted by Rev. Joseph Anderson, D.D., of Connecticut. The annual sermon was preached by Rev. Alexander McKenzie, D.D., of Massachusetts, from Matt. 25 : 34–36, followed by the administration of the Lord's Supper. After the benediction the Association adjourned to 9 o'clock Wednesday A.M.

WEDNESDAY MORNING.

President Washburn called the Association to order at 9 A.M. Prayer

was offered by Rev. D. O. Mears, D.D., of Massachusetts. The minutes of the previous day's sessions were read and approved. A paper on "The Relations of our Churches and Schools in the South" was presented by the Field Superintendent, Rev. Charles J. Ryder. A paper on "Industrial Education Among the Colored People of the South and the Need of its Extension" was read by Hon. B. G. Northrop, of Connecticut, followed with prayer by President Julius H. Seelye, D.D. Secretary M. E. Strieby, D.D., read a paper on "Forty Years of Missionary Work, Past and Present." On motion of the Nominating Committee, J. H. Towne, Esq., of Massachusetts, was added to the Committee on Finance in place of Samuel Holmes, Esq.

The report of the Committee on the Chinese Mission, with an address, was given by Rev. J. H. Twichell, of Hartford, Conn. Further addresses were made by Hon. Yung Wing, of Connecticut, and Rev. William E. Griffis, D.D., of Massachusetts. On motion of Secretary Powell, the report was adopted and referred to the Executive Committee with power to print.

Secretary Woodworth read a letter from Rev. L. H. Hallock, inviting, on behalf of the Congregational churches of Portland, Me., the Association to hold its next Annual Meeting in that city. The invitation was cordially accepted, the meeting to be at the call of the Executive Committee.

Secretary Powell announced the order for the afternoon session.

The morning session was closed with prayer and benediction by Rev. A. J. F. Behrends, D.D., of New York.

WEDNESDAY AFTERNOON.

The Association was called to order at 2.15. After singing by the assembly, Secretary Strieby read a letter from President Dwight, of Yale College, inviting all members and attendants upon the Association to visit various buildings and objects of interest of the college. A paper on "Woman's Work" was presented by Miss D. E. Emerson, Secretary of the Woman's Bureau. Owing to the overcrowded attendance, an overflow meeting was announced to be held in the United Church.

A song was sung by a quintet of Indian pupils in the Dakota dialect. A paper was presented by Miss H. B. Illsley, missionary to the Sioux Indians.

A letter was read from Mrs. J. H. Steer inclosing $16.60 contributed by ladies of the Santee Mission and the Dakota women of the Santee Pilgrim Church, in response to Miss Lydia P. Auld's "Women to the Rescue."

A paper on "Work Among the Colored People" was read by Miss Bertha Robertson.

An address on "Work Among the Poor Whites" was given by Mrs. N. J. St. Clair.

A report and address on "Mountain Work" were presented by Rev. W. G. Sperry, New Hampshire. Other addresses were given by Rev. Morton Dexter, of Massachusetts, and Rufus M. Taft, Esq., of Massachusetts.

Voted to accept the report of the committee, and to refer the report and addresses to the Executive Committee, with power to publish.

On motion, Austin Abbott, Esq., of New York, was added to the Finance Committee.

After a song in English by the Indian quintet, the session closed with prayer and benediction by Rev. Burdett Hart, D.D., of Connecticut.

WEDNESDAY EVENING.

The Association resumed its session at 7.30. After singing by the choir, Professor Samuel Harris, D.D., led in prayer. An address on "The Radical Forces of Christianity as Exhibited in the Work of the A.M.A." was delivered by Rev. James W. Cooper, D.D., Connecticut.

Address by Hon. Herbert Welch, of Pennsylvania, on "The Indian Problem." Address by Rev. Artemas Ehnamani in the Dakota language, interpreted by Rev. A. L. Riggs, preceded by explanatory remarks from Secretary Shelton. Singing by the Indian quintet.

The resolutions adopted by the National Council on the Indian Question were referred to the Committee on Indian Missions. The session closed with prayer and benediction by Rev. W. S. Hawkes, of Massachusetts.

An overflow meeting was held in the afternoon in the United Church, at which the addresses given at the Centre Church were repeated.

An overflow meeting was also held in the United Church in the evening, and was addressed by Rev. Alexander McKenzie, D.D., of Massachusetts; Rev. W. E. Griffis, D.D., of Massachusetts; Hon. Herbert Welch, of Pennsylvania, and Mr. R. M. Taft, of Massachusetts.

THURSDAY MORNING.

Vice-President Mears called the Association to order. The session opened with singing, and Rev. Professor E. P. Thwing, M.D., of Brooklyn, N. Y., led in prayer. Secretary Beard gave brief obituary notices of the workers of the Association deceased during the past year.

Addresses were given by Rev. Mr. Van Horne, of Rhode Island; Mr. John Whittaker, of Georgia; Mr. George McClellan, of Tennessee; and Mr. L. B. Maxwell, of Georgia.

Rev. E. P. Hammond led in prayer. Report and address on the "Indian Missions" by President J. H. Seelye, D.D., Massachusetts.

Address by Rev. J. L. Jenkins, Massachusetts. Singing by the Santee Indian quintet. Address by Rev. Artemas Ehnamani, Nebraska. The report and addresses were referred to the Executive Committee, with authority to publish.

Report and address on "Educational Work in the South," by President W. D. Hyde, of Maine. Address by Rev. James Brand, D.D., Ohio. The report was adopted and with the address referred to the Committee for publication. Benediction by Rev. D. O. Mears, D.D. Adjourned till 2 P.M.

THURSDAY AFTERNOON.

The minutes of the previous sessions were read, corrected, and approved. Prayer was offered by Rev. G. J. Tillotson, of Connecticut. The following resolution adopted by the National Council of Congregational Churches was read and commented upon by Secretary Powell: "It having come to the knowledge of the Council that one of its members, a pastor of a Congregational church in Knoxville, Tenn., on Thursday last, was refused service at Mossop's restaurant, No. 464 West Madison Street, Chicago, solely on account of color, therefore

"*Resolved*, That we, as a Council, put on record our sense of indignation at this act of discourtesy and barbarity, and express the hope that the proprietor of this restaurant will not be permitted to escape the punishment imposed by the laws of Illinois."

A report on "Church Work," with an address, was presented by Rev. Nelson Millard, D.D., of Connecticut.

An address upon the same topic was given by Rev. E. G. Selden, Massachusetts.

The next address was by Rev. A. P. Miller, of New Haven, Conn.

Remarks by Secretary Powell regarding the death of little Marie Adlof.

The report on "Church Work in the South" was adopted and, with the addresses, was referred to the Executive Committee with power to publish.

The Nominating Committee reported a list of officers for the ensuing year, and their report was laid on the table to be considered at a later hour.

The report of the Finance Committee, with an address, was given by Hon. V. B. Chamberlain, Esq., of Connecticut.

Other addresses followed from J. H. Washburn, Esq., of New York; Austin Abbott, Esq., New York; Secretary M. E. Strieby, D.D., New York; and Secretary C. L. Woodworth, D.D., Massachusetts. The report was accepted and, with the addresses, referred to the Executive Committee, with power to publish.

The report of the Nominating Committee was taken from the table, and the Association proceeded to the election of officers.

The following list of officers was unanimously elected :

PRESIDENT.
Hon. WILLIAM B. WASHBURN, LL.D., Mass.

VICE-PRESIDENTS.
Rev. A. J. F. BEHRENDS, D. D., N. Y. Rev. F. A. NOBLE, D. D., Ill.
Rev. ALEXANDER MCKENZIE, D. D., Mass. Rev. D. O. MEARS, D. D., Mass.
Rev. HENRY HOPKINS, Mo.

CORRESPONDING SECRETARY.
Rev. M. E. STRIEBY, D.D., N. Y.

ASSOCIATE CORRESPONDING SECRETARIES.
Rev. JAMES POWELL, D. D., N. Y. Rev. A. F. BEARD, D. D., N. Y.

RECORDING SECRETARY.
Rev. M. E. STRIEBY, D.D., N. Y.

TREASURER.
H. W. HUBBARD., Esq., N. Y.

AUDITORS.
PETER MCCARTEE, Esq. CHARLES B. PIERCE, Esq.

EXECUTIVE COMMITTEE.
(*For Three Years.*)
S. B. HALLIDAY, SAMUEL HOLMES, SAMUEL S. MARPLES, CHARLES L. MEAD, ELBERT B. MONROE.

Adjourned till 7.30 P.M.

THURSDAY EVENING SESSION.

The minutes of the afternoon session were read and approved.

After singing by a male quartette, prayer was offered by Rev. A. M. Boolgurjoo, pastor of the First Native Church, Marash, Turkey.

Rev. A. H. Bradford, D.D., New Jersey, presented a paper on the "Time Factor in the Southern Problem."

Address by President Timothy Dwight, D.D., of Yale College.

Slave song by the male quartette, "My Lord's Waiting all the Time."

Address by Hon. Joseph R. Hawley, of Connecticut.

Secretary C. L. Woodworth, D.D., of Massachusetts, presented the following Resolution, which, after an address by President Washburn, was unanimously adopted :

"The American Missionary Association, standing above the dust of the sainted men and women who here wrought for God generations and centuries ago, would, on this *fortieth* anniversary of its existence and the *twenty-fifth* of its work among the enfranchised millions of the South, renewedly dedicate itself to the service of Christ in the persons of His poor.

"It would put on record its profound sense of gratitude to God for the mercies of the past, and specially for directing its way to this historic city of venerable churches, of renowned schools, of beautiful homes, and of charming and boundless hospitality. It would render hearty thanks to the Congregational churches of this city, on whose invitation it has come ; to the Centre and United churches in particular, for the use of their houses of worship for the different sessions of these meetings ; to the good people of New Haven of every creed, who have opened their homes and made our stay so genial and pleasant ; to the pastor of this church for wise and thoughtful care, and to the choirs for most grateful aid in the service of song ; to the Committee of Arrangements, and especially to Dr. Carrington, to whom the hundreds in attendance

on these meetings are deeply in debt for direction and care; to the different railroads, which have given reduced fares to those coming over their lines; to one and to all, who have helped in gathering and entertaining these magnificent audiences, and in making these meetings so successful, that they mark the highest point yet reached among the great meetings of the Association, we render the thanks of grateful hearts."

A response to the resolution was made by Rev. Newman Smyth, D.D.

On motion the minutes were approved, and on motion of Secretary Strieby it was voted to adjourn *sine die* after singing the Doxology and after the benediction by Rev. J. E. Todd, D.D., of New Haven.

GEORGE F. STANTON, Secretary.
EDMUND M. VITTUM, Secretary.

SUMMARY

OF THE ANNUAL REPORT OF THE TREASURER OF THE AMERICAN MISSIONARY ASSOCIATION FOR THE YEAR ENDING SEPTEMBER 30, 1886.

RECEIPTS.

From	Churches, Sabbath-schools, Missionary Societies, and Individuals	$215,564.36	
"	Estates and Legacies	47,584.19	
"	Income, Sundry Funds	10,141.21	
"	Tuition and Public Funds	28,222.57	
"	Rents	402.50	
"	United States Government for Education of Indians	17,720.84	
"	Slater Fund, paid to Institutions	6,350.00	
"	Sale of Property	9,718.53	
			$335,704.20
	Debt September 30, 1886		5,783.71
			$341,487.91

EXPENDITURES.

THE SOUTH.

For Churches and Educational Work, Land, Buildings, etc.	$197,344.97	

THE CHINESE.

For Superintendent, Teachers, Rent, etc.	11,756.10	

THE INDIANS.

For Churches and Educational Work, Buildings, etc.	54,884.87	

FOREIGN MISSIONS.

For Superintendent, Missionaries, etc., for Mendi Mission, Income paid to "United Brethren."	5,845.10	
Support of Aged Missionary, Jamaica, W. I	250.00	

PUBLICATIONS.

For American Missionary (22,200 monthly) Annual Reports, History, Clerk Hire, Postage, etc.	5,699.19	

AGENCIES.

NEW YORK.—Associate Corresponding Secretary, Travelling Expenses, Circulars, etc.	$5,978.13	
NEW YORK.—Woman's Bureau, Secretary, Pamphlets, Circulars, etc.	1,526.96	
FOR EASTERN DISTRICT.—District Secretary, Agent, Clerk Hire, Travelling Expenses, Printing, Rent, Postage, Stationery, etc.	5,069.54	
FOR WESTERN DISTRICT.—District Secretary, Clerk Hire, Travelling Expenses, etc.	4,251.75	

ADMINISTRATION.

For Corresponding Secretary, Associate Corresponding Secretary, Treasurer and Clerk Hire	10,578.33	

MISCELLANEOUS.

For Rent, Care of Rooms, etc., Furniture, Repairs, Fuel and Light, Books and Stationery, Rent of Safe Deposit Box, Clerk Hire, Postage, Travelling Expenses, Expressage, Telegrams, etc.	4,915.85	
Annual Meeting	1,466.17	
Wills and Estates	541.72	
Annuity Account	1,442.46	
Amounts refunded, sent to Treasurer by mistake	699.04	
		$312,250.18
Debt September 30, 1885		29,237.73
		$341,487.91

ENDOWMENT FUNDS RECEIVED 1885–86.

Hanging Rock, O. Estate of Rachel R. Hamilton, for General Endowment Fund	$1,000.00	
Fitchburg, Mass. Rev. John and Lydia Hawes Wood, for Scholarship, Talladega College	1,000.00	
Worcester, Mass. "By a Friend," for Scholarship, Talladega College	1,000.00	
		$3,000.00

The receipts of Berea College, Hampton N. and A. Institute, and Atlanta University, are added below, as presenting at one view the contributions for the general work in which the Association is engaged:

American Missionary Association, General Fund	$335,704,20	
" " " Endowment Fund	3,000.00	
		$338,704.20
Berea College		25,644.60
Hampton N. and A. Institute		91,904.91
Atlanta University		10,100.00
		$466,353.71

H. W. HUBBARD, *Treasurer*,
56 Reade Street, New York.

REPORTS OF COMMITTEES.

REPORT ON EDUCATIONAL WORK, SOUTH.

BY PRESIDENT WILLIAM D. HYDE, CHAIRMAN.

Your committee, to which was referred the Report of the Executive Committee on Educational Work in the South, find that although the Association has been compelled to reduce the number of instructors from 250 to 239, yet the number of pupils remains substantially the same as a year ago. We are especially gratified to note that the largest increase is in the theological department, where there are 118 students; a gain of 22 over the number the previous year. We welcome this as an indication that the educational work of the Association is bearing distinctively religious fruit.

It is, however, not the quantity but the quality of the work done which is of chief importance. The great danger of educational work among an enthusiastic but previously unenlightened people is superficiality. The tendency to realize at once on an educational investment; the readiness to substitute a smattering of many things for a substantial grounding in essentials has been the peculiar bane of many schools for the colored race. Your committee note with satisfaction the evidences of thoroughness in the work of our chartered institutions. Not that it is the chief aim of our schools to provide their graduates with lucrative mathematical professorships, or supply Ohio colleges with Greek professors. But the fact that now and then a graduate of Fisk and Atlanta is able to take such a position is a gratifying evidence that the education these institutions are giving is such, not alone relatively to the prevailing ignorance out of which the students are drawn, but that it is education as measured by our own standards. The appropriations by the States of Georgia and Mississippi, the commendation of State officials in Tennessee, the gifts of individuals who are personally conversant with the work, are gratifying evidences that our work is appreciated and approved by those whose opportunities for impartial judgment are the best.

We note with gratitude the earnest missionary spirit manifested at Straight University, and the goodly number who have made confession of Christ and consecrated themselves to His service at Tillotson Institute. The development of Christian character, the training of Christian workers, the spread of the Gospel of our Lord and Saviour Jesus Christ, are the ends for which these institutions are founded, and were they to stop with the training of the intellect without making every effort to bring the grace of Christ and the power of the Holy Spirit to bear upon the hearts and lives of the pupils they would fall short of the mission for which this Association has established them, and with which it intrusts them.

We heartily concur with the Executive Committee in their view that this work of education is the legitimate and essential form which intelligent work for the evangelizing of these people must assume. A person sitting in a New England study and busying his mind with abstract theological speculation might at first sight be puzzled by the fact that a missionary association, founded for the sole purpose of converting souls to God and spreading the kingdom of Christ, should be employing more than twice as many teachers as preachers, and have more pupils on the rolls of its schools than members on the rolls of its churches.

The explanation is that this Association was not born of far-off theological speculation. It was the offspring of the spirit of Christ in Christian hearts coming in contact with a great moral, social, and spiritual emergency.

The providence of God, overruling the wickedness of man, had made these people our neighbors. A prolonged system of robbery, the sad results of which our national priests and Levites had been too prone to pass by unnoticed, had left these people, as

regards intellectual, moral, and spiritual qualities, stripped, beaten, and half dead. Christian compassion would be false to the pattern of our Lord in the parable did we not first bind up these wounds, pouring in the oil and wine of intelligence and thrift, and set the race upon the sound basis of honest industry, and bring the choice representatives of the rising generation to the pedagogical inn, and there take care of their mental and moral growth. Our Christian forethought would likewise fall below the Divine standard therein set forth did it not, in the shape of liberal support of permanent educational institutions, take out its two pence and give them to the professors and teachers in these schools. Christian liberality would be unworthy of the name did it not finally say to our Executive Committee, "Take care of these colored youth, and if the urgent necessity of the work and the acceptance of kindred work for Indians and Chinamen compel you to incur a temporary debt, go straight ahead and rest assured that whatsoever thou spendest more I will repay thee." True missionary work, according to both the example and the teaching of our Lord, gives men first that of which they are in most immediate and urgent need; that without which all else will be unacceptable, unpractical, and unprofitable. Jesus healed the sick, cleansed the lepers, opened the eyes of the blind, according as their immediate necessities demanded. The father brought out the best robe and the ring, and killed the fatted calf for the returning prodigal, before he stopped to discuss his future status in the household.

Your committee are convinced that the executive officers of this Association, men who have been brought in actual contact with the needs and necessities of the uneducated people of the South, who have studied their condition and seen with their own eyes the actual situation, and in their deliberate wisdom have adopted the policy of giving to education this prominent place in their work, are therein pursuing a policy which both commends itself to the common-sense of every man who realizes the actual situation of the illiterate people in the South, and which is in entire harmony with the teaching, the example, and the spirit of our Divine Lord.

And while we realize the urgency of the call from foreign lands, from the growing communities of the West, from the polluted section of the New West, and from the destitute portions of our New England cities, and the scattered populations of our smaller New England towns, we record it as our conviction that in all the wide range of missionary work in which our churches are engaged there is no form in which Christian benevolence may be more sure of wise administration of its gifts, more certain to achieve substantial practical results, more assured of the approving acceptance of our Lord and Saviour, than in endowing for permanent usefulness these six chartered institutions; in helping to support these 239 faithful Christian teachers, and in assisting these 8,000 eager young men and women to obtain the blessings of an intelligent Christian character and life for themselves, and the mental and moral discipline which shall enable them to bestow these same blessings on thousands more who otherwise must be left unreached and therefore unblessed.

REPORT ON CHURCH WORK.

BY REV. NELSON MILLARD, D.D., CHAIRMAN.

It is quite in keeping with the expectations of its friends that this Association should report substantial progress in every phase of its church work. The fact, however, though not a surprise, is not the less worthy of grateful acknowledgment. Of all the work of the Association, that accomplished through the Christian church is most closely allied to the Gospel mission of this society. Our chief and ultimate object is not the temporal benefit but the spiritual uplifting of these benighted classes for whom the Association labors. There is no hope of ever bringing them to the truest type of

manhood save as they are made Christian in thought and purpose. All other special lines of education are important in proportion as they are tributary to enlightenment in the things of the Gospel.

The statistics presented by the Executive Committee are, as they are impelled to declare, quite inadequate to summarize the results of the year's work, and yet they are an indication of what has been wrought out under the Divine blessing.

Twelve new churches have been formed, making the whole number 124, while the additions amount to 1,272, keeping the average membership above 61 for each church. That the quickening Spirit has been graciously and encouragingly active in the schools and churches is evinced by the fact that more than 1,000 persons have declared a newly-found faith. The number of missionaries has increased to 117, of whom more than 50 were educated and consecrated under the labors of the Association. If a still larger number are doing Christian service as pastors and teachers in churches and schools not under our care, their devoted work is none the less our crown and rejoicing. We have great expectation of large results from the influence of religious teaching upon the more than 13,000 who are enrolled in our Sunday-schools, and from the 118 young men who are in course of training for the Gospel ministry.

In all this work, as the Executive Committee fittingly remind us, there is maintained a high standard of Christian character. With patience and unwearied fidelity our missionaries strive to bring both heart and mind into accord with the principles of the Gospel. They remember the disadvantages of a people whose inheritance was barbarism and slavery, and they are not surprised nor impatient at finding the process of enlightenment neither swift nor brief. As the degrading influences of ignorance and oppression continued to operate for generations, so they know time must be given for the uprooting of inherited tendencies and "long-cherished habits." Amid much to dishearten, they still do not lose courage, but work in the full hope of a triumphing Gospel. The promises which inspire the laborers among the once-neglected peoples are neither few nor small. They know that for these, whom God made of one blood with all the nations of the earth, and for whom, in common with all mankind, Christ died, there are Divine pity and yearning, and for every true laborer among them there are Divine benedictions and abundant grace. Those who enjoy the precious assurances in actual work among these people, and those who with prayers and gifts send them forth, do truly work hand in hand. May we who remain in the gentler surroundings of a maturer Christian civilization not forget those who have been kept back from the liberty and light which have been our inheritance, but may we with Christian sympathy work for those to whom we are indebted to the extent of our ability and opportunity. And may God indeed give the increase.

REPORT ON MOUNTAIN WORK.

BY REV. W. G. SPERRY, CHAIRMAN.

The committee to which was referred the work among the Mountain Whites report as follows:

We desire specially to commend the Secretaries of the Association for the faith and courage with which they have entered this new field. Overburdened with other responsibilities and cares, they have yet deemed this work within the 'sphere of possibilities.' And no less do we commend the heroism and zeal of those who have chosen to be the king's cup bearers to take the water of life and the bread of life to this thirsty and hungry land. After the reports from laborers in the field to which we have listened, not much need be said upon that which has been already done. Indeed, not much can be said. This is the time of beginnings. But now, when a few churches

and a few schools have been organized, we have tried to look upon the work as the Secretaries view it, with prophetic vision, and to see the enlarging hopes of the future.

If any subsidiary motive were needed for the continuance and enlargement of this work, it could be found by turning backward a few pages of the nation's history.

These mountain whites had a much larger place than is commonly supposed in turning backward the tide of rebellion and in shortening the term of the war. From the States of West Virginia, Kentucky, Tennessee, North Carolina, and Georgia more than 128,000 soldiers enlisted in the Union armies for three years' service. By far the larger portion of these were 'mountain whites.' Their patriotism and prowess were unsurpassed. The North owes them a debt of love and service for the payment of which, after the lapse of a generation, not even a beginning has been made. But we need not appeal to subordinate motives. These mountain whites are our brethren. They are poor and needy. They need a purer Gospel. They need the Christian school. These needs it is our privilege to supply. The call is urgent. Several churches, organized by Rev. W. E. C. Wright, of Berea College, Kentucky, are waiting for adoption by this Association. Some schools, also, need a little aid, which will soon become self-supporting. The committee have hesitated to recommend that a special fund be raised for the prosecution of this work, fearing that this course might draw away needed supplies from other parts of the field. But we are sure the churches will welcome and sustain any measures which the Secretaries may devise for enlarging the scope of our work in this too long neglected field.

REPORT ON INDIAN WORK.

BY PRESIDENT J. H. SEELYE, D.D., CHAIRMAN.

The report of the Executive Committee shows evidence of successful labors for the Indians. This is as might be expected. Nowhere have Christian missions been more successful than among the North American Indians. The annual report of the American Board for 1818 declares "that in proportion to the aid and means employed, no missions to the heathen since the apostolic age have been more successful than those to the American aborigines." Our American churches have from the first felt their reponsibility for the Christianization of these heathen at our doors, as the work of Eliot and Brainerd and the Mayhews, through five generations, still testifies. From a summary presented to the American Board at its annual meeting held in Portland, Me., 1882, of missionary operations among Indians in the United States, we learn that "in the year 1820 one half of the missionaries and nearly one half of the expenditures of that society were among the Indians." "In the year 1829 the Indian conversions were three fourths the converts in all our missions; in 1860, out of 1,250 missionaries who had been commissioned, 428— more than one third— had been engaged with the Indian missions." It is, then, not true that we have neglected these people, though our work has been far from what it might have been, and is at present far below the opportunity and need.

The precious inheritance into which the A. M. A. has entered as the successor of the American Board not only calls for thankfulness, but for hope and enlarged efforts. The Indian work of this Association might and should be greatly increased. Your committee recommend that especially among the Dakotas— the people against whom the pressure of our north-western empire is becoming every year more close and ominous, who are still the most numerous as they were originally the most warlike tribe in North America, among whom Christian missions have had so remarkable results, but more than one half of whom are still, in habits and dispositions, unchanged savages— there should be a strong and decided increase of missionary efforts.

Your committee have had referred to them the interesting and valuable report of the Committee on Indian Affairs presented to the Congregational National Council at its late meeting in Chicago, and would bear grateful testimony to the efficient interest shown by the Council in the work of this Association among the Indians. We join heartily in the resolution adopted by that body, "that it is the duty of our Congregational churches to enter into this work more earnestly and systematically and thoroughly than they have yet done," and we recommend that the Executive Committee be directed to consider the expediency of "setting apart or electing one Secretary who shall give undivided attention to this Indian work."

REPORT ON CHINESE WORK.

BY REV. J. H. TWICHELL.

Your committee, to whom the section of the General Survey relating to the Chinese work of the Association is referred, do not find in the fact that, measured by figures, the work has not enlarged during the year, any reason to judge that it has not been successful; still less reason to judge that it has not been wisely and faithfully prosecuted. It is much to be thankful for, in view of the circumstances, that it has held its own. Probably this is all that could be expected.

It is in charge of the California Chinese mission, auxiliary to this Association; and the character of the men composing its official and executive boards, which include some of the names most honored in our churches on the Pacific coast, warrants the confidence that the best has been done that could be with the means at disposal. Especially it appears to your committee to be a cause for congratulation and gratitude to our churches that such a man as the Rev. W. C. Pond was found to take the superintendence from the outset of a service so difficult and in many ways discouraging, requiring the exercise of a rare degree of wisdom, faith, and patience.

To extend aid to a Gospel enterprise within our national borders, the necessity of which was, in the providence of God, laid upon American Christianity, was the plainest duty of the American Missionary Association. To continue that aid, and to increase it if possible, is a duty no less plain. Its claim to support from this society is an obvious and perfect one.

And there is nothing to do but to hold on and secure the advantages conquered by the money and labor already expended, and trust the powers of Christian truth, and of Christian love, and of the Holy Spirit, to make their way, and wait for the day of harvest in God's good time.

REPORT OF FINANCE COMMITTEE.

BY HON. V. B. CHAMBERLAIN, CHAIRMAN.

The Finance Committee beg leave to report the result of their investigation along the line indicated to them by custom and the rules of the Association.

With such ability as we have been able to bring to the work, every inquiry having been fully answered by the Treasurer, we report that all the funds of the Association appear to be, and, as we believe, are accurately accounted for.

We have no recommendation to offer looking to any change in the method of book-keeping, for we find the method in use results in clearness of statement and perfect accuracy.

The reports of the Treasurer and the Executive Committee give all substantive details of the finances of the Association. Their reports have already been read in your hearing.

As committee law seems to require of us, as a committee, that we place ourselves near the treasury, measure its dimensions, examine well its means of defence, make sure that the watchmen are on the walls alert and vigilant, and that the custodian of the funds is honest and of good report; and having found all satisfactory in these regards so to report; and if not satisfactory in any respect, so to report, without fear or favor.

Mindful of our obligations and of the responsibilities resting upon us for a faithful although brief service, we declare to you, after investigation, that we believe your funds are honestly and well managed; that your Treasurer is competent and successful, and that the duties of your Executive Committee, so far as pertains to the finances, are performed with diligence and vigilance.

The same committee law, to which reference has been made, requires also that from the vantage ground of knowledge obtained by a scrutiny of the financial methods, work and resources of the Association, this committee shall turn its eyes to the field of labor and advise with you and the churches as to the necessities of that field, to the end that the supply and the demand be equal; for in this missionary work, as in commerce, if the supply does not equal the demand there will be disturbance, and ought to be disturbance, and running to and fro until equilibrium is established.

We find that the receipts for the year have been, from all sources, $335,704.20, an excess over last year of $44,840.14. This fact is important and gratifying.

The receipts from the churches this year were $215,564.36. The receipts from the same source last year were $191,698.35, an increase this year of $23,866.01.

It appears, by the report of the Executive Committee, that during the last year a constant pressure must have been felt, on the part of that Committee, for an enlargement of the work of the Association, occasioned by the opening of new fields and the urgent needs of fields long occupied. And yet, notwithstanding this pressure, under conservative and prudent management, having in view the debt, the total of the expenditures for the work of the Association during the year is but $5,904.25 in excess of last year. Wisely, as your committee think, special efforts have been made during the year to diminish the debt, and with such good success that the debt which, at the close of the fiscal year of 1885, was $29,237.73, was, at the close of the fiscal year of 1886, only $5,783.71, and is now over $1,000 less than this last amount. These stewards of ours, standing in full view of fields ripe for the harvest, listening daily to cries for help, must have been grieved at heart to say, as they often must have said, "Wait a little longer."

The Association has forty years behind it. Churches and individuals have learned to place confidence in its management, as is abundantly shown by the large amount of funds annually placed in its charge in the way of contributions, endowments, and legacies for its own use, and also for distribution to Berea College and Hampton Institute—children of the Association now doing an independent work of incalculable value to the country.

The Association is, in some respects, like a manufacturing establishment with machinery of the most approved pattern and structure, with officers of ability and skill, with faithful and zealous employés, but doing a business of only $335,000 each year, while having a capacity to do a business of double that amount, with an expense account only slightly increased. In the case of the manufacturing establishment, if the market should demand the goods the stockholders would see that capital was furnished to enable the directors to run the factory to its full capacity, knowing that the resulting profits on the increased volume of business must be largely in excess of the increased expense; for the same officers, with a comparatively small increase in the number of employés, will be able to handle the business. If the churches are wise, they also will see to it that the officers of this Association, who know how to work and are willing

to work, are furnished with means sufficient to enable them to accomplish the results equal to their full capacity. Your committee, therefore, urge the friends of this Association everywhere to renewed and hearty efforts to supply the needed funds, assuring them that the results will fill their minds with content and their hearts with thankfulness.

We are confident that the debt, now small, will be entirely extinguished during the coming year, and we urge upon the Executive Committee a continuance of the present policy of paying as they go. They have indicated in their report, and will from time to time indicate, opportunities for work in the Master's vineyard, and the responsibility of furnishing means to prosecute that work rests rightfully on the churches and individuals who come to know the facts.

Standing by this treasury, having examined its condition, methods, and needs, we advise you and all who are like interested that it is highly desirable and almost a necessity that hither there be a constant and increasing flow of money. Undue reliance should not be placed on expected legacies; better far a safe reliance on the systematic and regular giving on the part of churches and individuals; being well assured, however, that he who acquires the habit of giving during life is likely to make provision for further giving at his death.

The Council of churches last week in session at Chicago had within its view and under consideration the needs of every branch of religious and missionary work especially in charge of the Congregational churches. No imputation of narrowness nor of partiality can properly attach itself to that body. Its deliberately pronounced advice to the churches is certainly important. During the session of the Council, Rev. W. H. Ryder, chairman of the committee to report on the American Missionary Association, offered a report in which occurred the following resolutions:

"*Resolved*, That the Council recommend that the churches contribute the coming year the sum of $350,000 to the work of the A. M. A.

"*Resolved*, That the Council advise the officers of the A. M. A. and the trustees of its chartered institutions of learning to put forth every effort to secure the speedy endowment of these institutions in order to assure their existence and permanent usefulness, and thus make it possible for the Association to extend its work."

The report was accepted and the resolutions were adopted by the Council. Your committee think this Association should return grateful acknowledgments to the Council for its advice to the churches, supplement it by its own earnest appeal, and then, with serene confidence, turn its face to the great work of the near future.

RELATIONS OF OUR CHURCHES AND SCHOOLS IN THE SOUTH.

BY FIELD SUPERINTENDENT C. J. RYDER.

I. Permit me at the outset to fix the limits within which this discussion shall be confined. (*a*) We are not now considering the church work nor yet the school work independently. It is the relation which these two branches sustain to each other and the necessity for both that furnishes the theme of this discussion. If we can eliminate the school from the equation and still work out the problem of the race redemption, then the money, and the time, and the heart throbs, and the prayers, put into this work are wasted. So, too, of the church work, if the schools are sufficient. Are both these branches of missionary activity essential to the permanent regeneration and upbuilding of the race? (*b*) This naturally introduces another limitation to this discussion—namely: It is to be confined to the work in the South, and among the colored people. During the past year—the only one of my personal connection with the work of the

A. M. A.—I have travelled on the errands of this Association more than 25,000 miles, but only through the South. I have been impressed with the supreme necessity of this co-operative activity of schools and churches. It is from the facts gathered from actual observation that I would draw my arguments.

When the first commission ever issued by the A. M. A. for work in the South was put into the hands of a young Kentuckian disinherited by his slave-holding father, it was that he might plant non-slave-holding churches; but Berea College sprang out of this same Christian effort. Rev. John G. Fee was the prophet of this new dispensation; the church and the school were to be the redemptive agencies which God's providence had appointed. There are special reasons which emphasize the necessity for continued co-operation of churches and schools in this work.

II. They are needed to correct certain errors into which the colored people are in especial danger of falling. (*a*) There is danger that they will come to think that wealth will save them. This partly grows out of the very efforts for their elevation. They are awakening to the fact that freedom imposes duties, not removes them. They are exhorted on every hand to accumulate property, wisely so, no doubt. They are responding to this exhortation, and are making prodigious and successful efforts. They paid taxes last year on nearly $95,000,000 worth of property, and reported themselves owners of nearly 5,000,000 acres of land.

But this very effort in a right direction may prove a disaster. Wealth increases power; it does not give direction to that power. Individual or race economics can never save the colored people. In this transition period, when these people are struggling for a better condition, there is constant danger that they will misplace material and moral values. "They constitute to-day," says a Southern writer, "the best peasantry on the face of the earth." (Dr. Marshall, Jackson, Miss.) And another, in speaking of them recently, said: "The race is bent on accumulation, education, and elevation." But the last does not necessarily follow as a result from the first two. A rich heathen is none the less a heathen. A learned Confucian needs the Gospel as imperatively as the most ignorant savage. There is none other name whereby the African, or any other race, can be saved except the name of the Lord Jesus Christ. There is a special danger that the negro will forget this. So much is written and said, exhorting him to gather wealth, that his misapprehension would be very natural. The school, emphasizing as it does the need of intellectual development, tends to the correction of this error.

(*b*) But right here we meet another error into which the colored people are in especial danger of falling, which gives emphasis to the importance of the co-operation of the churches and schools. Education alone, no more than wealth, can save this people. We are told that 20,000 colored teachers went out last year from the schools and enrolled 1,000,000 colored pupils. This is splendid testimony to their readiness to improve the educational advantages furnished them. Painful letters come from all over the field to the office in New York, pressing the need of larger accommodations and more teachers. One principal writes, "It will be like opening the dikes of the sea to open the doors of the school to those who have already given us their names." Another telegraphs, "The enrollment is triple that of last year." And still another writes, "I will hold all the pupils this week, but next week I must weed out and send some home."

Nor is this hungry appreciation of educational privileges evidenced only by the large number of those who gather at the schools. They give out that which they receive. In a village in Southern Georgia a young colored man, a graduate of Atlanta University, is the joint proprietor of a small store. When calling upon him last winter, he took me into a sort of shed at the side of his store. After taxing my ingenuity to determine the purpose of this building, I asked the young merchant its

use. With a sort of hesitating modesty, he said: "The A. M. A. has done so much for me through Atlanta University, that I felt I must do all I could for my people. So we built this lean-to, and I teach night school here, and the room is full every night." As I was leaving this energetic and self-sacrificing young man, he said: "Cannot the A. M. A. help us to organize a Congregational Church here? Such a church would do more for the colored people than anything else."

These facts prove two things: First, the continued eagerness of this people for educational privileges; second, they prove also that the more wise and far-sighted recognize the demand for better church privileges if the race is to be elevated. College education cannot meet this spiritual want. Normal methods will not create noble character. Industrial training cannot produce virtue. A man may be a very good blacksmith and a very bad sinner. Paul had the training for an industrial teacher, but he did not exhort the Philippian jailer to learn to make tents that he might be saved. These people of the South do need an intelligent Christianity; but they need equally Christianized intelligence. There is imperative demand for educated preachers, but there is no less demand for godly educators, if this race is to be redeemed and uplifted.

An expert in foreign missionary work wrote, "School teaching is a lawful expenditure of missionary funds only when its sole object is the conversion of souls." That principle applies just as well to work in South Carolina as in India. Then, again, these people are becoming fixed in their conditions and circumstances. The potter moulds the clay into any shape he chooses. After it is baked, he can only change its form by breaking it. The Lord has put it into the hands of this present generation of Christians to mould this people according to the best pattern. If we fail they will become cast in the moulds of society, and must be broken if any change is made to better their condition. The object of the A. M. A. in its work is to establish and develop Christian manhood and womanhood; to build and broaden character; to save souls and establish them in righteousness. The accomplishment of this object demands the united activity of churches and schools, and always will. Phillips Academy cannot be displaced by the constantly improving public schools of New England. The work done by Yale College could never be met by millions of Government appropriations. So of the many Western academies and colleges planted by the Christian church. They are not rivals of high schools or State universities. They are different from these. They seek to do what tax-supported institutions can do plus something larger and better. A Christian college stands for Christian instruction. It is the spiritual development as well as the intellectual development that such institutions must accomplish.

So, too, and for just the same reasons, the A. M. A. schools and colleges can never become rivals of public schools, provided they retain their *legitimate character*. They are Christian centres. The appropriations of a hundred Blair Bills, disbursed as such Government appropriations must be, could never meet the want these schools meet. These schools stand for the "lawful expenditure of missionary funds," as defined by the writer quoted above—that is, the saving of souls; and if they lose this purpose, they have no right to stand at all.

An old colored woman in New Orleans prayed for the new Field Superintendent in these words, "O Lord, bless the young brother, our new Superintender. Let him down deep into the treasury of Thy word, and hide him 'hind the cross of Jesus." That prayer voices the need of her own dusky race. They need to be let down deep into the treasury of God's word. They need an intelligent idea of Christianity, not the crude and often revolting misconceptions of the past. But they need, too, this hiding behind the cross. If, in gaining intellectual accuracy, they lose emotional earnestness, they are losers and not gainers. If, in these transition experiences, we rob them of

the fresh fervor of their love for Christ, we make them poor indeed. They need the enkindling of spiritual zeal, to burn out the dross of superstitions, vagaries, and sectarian hatred.

III. This naturally leads us to the consideration of another fact, which increases the demand for the co-operative work of churches and schools: This people must be saved from infidelity. Two causes tend to produce infidelity among them: (1) Ignorant preachers; (2) the present influence of past teaching that slavery was a Divine institution.

(1) Ignorant preachers and the wild confusion of their old forms of worship go together. Unless there be planted among these people churches in which educated ministers preach and rational and decent forms of worship are maintained, the more intelligent among the young will become non-church-goers, and then skeptical or infidel. The Congregational meeting-house is generally plain, the church roll is not always large, but that church always stands for intelligent preaching, decent forms of public worship, and pure morality in its membership.

These educated young people of this race are slowly but surely inaugurating a new reformation. They are modern pro-testants. The school, from its very nature, is limited by a few years in its direct influence upon them. The church is a permanent factor in their life. If we fail to furnish them such churches as their enlarged powers of mind and heart demand, there is danger that they will reject the whole system of Christianity, mistaking the system for this travesty upon it, which their quickened intelligence and moral sense both repudiate.

(2) This tendency toward skepticism is increased by the false teaching of the past and its results in the present. Caste prejudice, the legitimate offspring of slavery, must be banished from the churches, or there is great danger that the bright young people who come out from our schools will bitterly reject the religion which seems to indorse it. The colored delegate to the Labor Convention in Richmond created great consternation in that city by hinting that he was about to attend the theatre and take a place in the dress-circle. A special police force was sent to the theatre to protect the whites from so startling a calamity; and they kept him out. Shall the church be no more Christian than the theatre? Shall there be a dress-circle and a pit in the house of God? If there are, we need not be surprised if the keenest and brightest among these colored people become bitter infidels within the next fifty years. These people sing, in one of their quaint slave melodies, the following words,

> "Ole Satan, he wars de hypocrite shoe;
> Ef you don't mind, he'll slip it on you."

If we develop their intellectual powers only that they may find that Satan has slipped the "hypocrite shoe" on the church, so that caste-prejudice is perpetuated although slavery is abolished, we shall have as the leaders of this race keen, intelligent, educated infidels, embittered against society and hostile to every form of church influence. Dr. Bushnell said that what the world needed was "Christed men and women." What the South needs is Christed churches, in which the love for Christ is stronger than prejudice against his black brother.

But we are told that "there is an inherent antagonism between the races." There was inherent antagonism between the Jews and Samaritans in our Lord's day, and He broke it down and trod upon it with His dust-stained sandal when He walked away up to Sychar to talk with one poor sinful *Samaritan* woman. "Inherent antagonism" in the church of Christ! Never! Redeemed sinners have no right to entertain such a spirit, nor will they.

IV. In this grand uplifting of this people it is impossible to separate benign results and say, "The Church did this and the school that." The two branches of work are hemispheres. A globe can be formed only by uniting them. The A. M. A.

has reproduced in the South the pilgrimism of colonial life. These schools and colleges would be greatly crippled were it not that one hundred and twenty-four Congregational churches stand beside them. These churches could not be the blessing they are were it not for the schools and colleges. These churches grow slowly, but healthfully and hopefully, but they must needs overcome some obstacles. (*a*) Sectarian prejudice is as strong in a negro's heart as in a Caucasian's. A Congregational pastor in the South, a colored man of German extraction, himself educated in the German gymnasium, recently wrote, "I preach faith, not dreams; unity, not division; Christ, not John the Baptist; the Holy Spirit, not water; the word of God, not the word of man." He does not find this entirely popular preaching, but is it not the preaching of the Gospel? This intense sectarian bitterness must give way before the proclamation of these truths; but it will yield gradually.

(*b*) Then, again, emigration to the South is almost nothing. Not more than one per cent. probably of the two hundred and fifty thousand who have landed at our ports this year have gone into the South. Chicago has a foreign population of forty per cent., New Orleans only nineteen per cent. These churches in the South have not the fresh material of incoming emigration to work upon. (*c*) There is no such accumulation of wealth from the appreciation of real estate and the building up of new industries here as at the West. (*d*) Then, too, as has already been said, caste prejudice retards the growth of these churches somewhat. These Congregational churches, if true to the past of that denomination, will renounce this prejudice. A talented young white man, a preacher under the A. M. A., writes: "I know how to be popular with these people (viz., the whites). I can preach so as to attract them, but I cannot afford to do it." Thank God that he cannot. It would mean the surrender of principle to caste prejudice, and this Christian freeman will not permit himself to be bound with such fetters. And little by little this larger Christian love is taking possession of the hearts of the whites; and right here we discover another reason for the continued co-operation of churches and schools.

V. For the sake of the future, the A. M. A. is doing work neither for a race nor for a section. It is helping to work out the problem of our nation's regeneration and to hasten the coming of the kingdom of Christ. Both races must get better views of life together and entertain a larger charity for each other. The churches and schools of the A. M. A. are clarifying the opinions of the whites concerning their colored brethren. A Southern city has given sixteen hundred dollars to a department of one of the A. M. A.'s institutions. But there can be no doubt but that the quiet influence of the dignified Christian minister in the Congregational Church, a colored man, helped the whites to realize the possibilities of the negro race.

If sustained and endowed, these schools are to become great colleges and universities, under the care of the Congregatianal Churches. They are not to be colleges for colored people, nor for white people, but for the members of any race that desire to enjoy their advantages. So, too, of these churches at the South—they are not planted as colored churches, nor as white churches, but as Christian churches among the needy and neglected. The churches and schools established on this principle of righteousness will stand. They meet the intellectual and spiritual wants of all races, and satisfy the conscience of each one.

A part of the prophetic utterance of the great apostle has already been fulfilled in America; there are no longer "bond and free," for all are free. The whole of that prophecy is sure of fulfillment. There is coming a time when in Christian fellowship there will be "neither Greek nor Jew, barbarian, Scythian," Caucasian nor African, "but all shall be one in Christ Jesus," their common Lord. The churches and schools of the A. M. A., working together for both races, are proving a potent factor under God's providence in bringing about the fulfillment of this prophecy.

FORTY YEARS OF MISSIONARY WORK—THE PAST AND PRESENT.

BY REV. M. E. STRIEBY, D.D.

The American Missionary Association is forty years old. A review of its principles and practice may be fitting at this time. The Past and Present may be brought together, not merely as a matter of speculation or of historic interest, but to show whether the past proves the Association to be worthy of the present.

I will confine the review to two particulars: The Association in the anti-slavery struggle and in its work in the South.

I.—In the Anti-slavery Struggle.

The Association is supposed to have been ultra-radical and belligerent—more reformatory than missionary, more political than religious. I admit that it has taken decided ground and has met with much opposition, but its methods and work have been eminently conservative and Christian, as I will show.

There is some difference of opinion as to when the modern anti-slavery struggle began. If we should call it the "Abolition Movement," there would be less difficulty. The date would be fixed at January 1st, 1831, when William Lloyd Garrison issued the first number of the *Liberator*. That paper rang out the declaration with more distinctness and boldness than ever before, that slavery is a sin, and immediate abolition the only duty. This was the tocsin, and the war began. But the warfare at that time was waged against slavery with only moral and Christian weapons. The idea of party political action was hardly contemplated, and military force was vehemently repudiated. Yet we now know that the Bible, the ballot and the bullet were all needed before slavery was slain. But the early abolitionists were Christians, the Bible was their armory; their weapons were prayer, argument, and the bearing of testimony. The battle-fields were the lecture room, the pulpit, the press. The temper in which they at first urged their cause was such as became Christian men—kind, earnest, decided.

The most unexpected, yet the most effective, opposition to abolitionists came from within the Church. There was indeed outside opposition. The South became alarmed and enraged. It demanded imperiously the suppression of the abolition movement. At the North, business men feared the loss of trade, politicians, of votes, and many, the dissolution of the Union. Mobs sprang up at the beck of the angry South and of the timid North, and from 1833 to 1842 we had what has been aptly styled the "Martyr Age of America."—a shameful blot on the page of the nation's history.

But the most potent opposition came from within. Mobs only made more abolitionists, martyrdom only multiplied heroes. The Church was the best defender of slavery. As Albert Barnes, one of the most judicious of men, said at the time: "There is no power out of the Church that could sustain slavery an hour if it were not sustained *in* it."

The churches in their early days had given faithful testimony against slavery, but as time wore on slavery had found shelter in all the large churches that extended over the South, as well as the North. The missionary societies, home and foreign, admitted slave-holders to their churches. Hence, when the agitation came there was fear of division, and a general purpose to put down the abolitionists, and to retain slave-holders in the churches. The resort was necessarily to the Bible, and it is amazing, it is humiliating, to see how generally and subserviently the leading and honored men in the Church, individually and in religious assemblies, obeyed the behests of slavery.

The abolitionists were astounded, grieved, and angered at this subserviency. Some of them began to denounce the ministers as "time servers;" others went so far as to

call the Church "a brotherhood of thieves," and others at length reached the point of repudiating the Bible. In the meetings of some of the abolitionists there seemed to be a rivalry as to who could invent and utter the bitterest anathemas against the ministers and churches. All this was illogical and unreasonable, but it was natural, even in reformers.

A large body of the most conscientious Christian abolitionists were compelled to walk in a hot place between two fires. They could not go with infidel or semi-infidel abolitionists, and they were repelled from the churches and denounced as troublers in Israel.

For a period of more than ten years these abolitionists, who were warm supporters of the great missionary societies, poured in their petitions, asking them to bear a decided testimony against slavery, and to cease their support of slave-holding ministers and churches. It is not a pleasant duty to look back on the treatment accorded to these abolitionists during these weary years, nor to the answers given to their petitions. The feeling apparently was that of sympathy with the slave-holders and not with the abolitionists. The logic seemed to be: Slavery is a sin, but the slave-holder may be a saint, and therefore we will continue to sustain slave-holding ministers and churches.

The patience of the petitioners at length gave out. They felt that no amount of such testimony would either convince the slave-holder or convict slavery at the bar of public opinion, and hence new missionary organizations began to be formed. They were few and feeble, and were organized without mutual consultation, but in 1846 they were combined in the American Missionary Association. Its organization was not only a way-mark in the line of progress, but a way-mark between the pro-slaveryism of the old Boards and the infidel tendencies among the abolitionists. Here is where its conservative and Christian attitude is manifest. Its Constitution is a banner erected on that way-mark. The test is in the clause prescribing the terms of membership. It reads: "Any person of evangelical sentiments who professes faith in our Lord Jesus Christ, who is not a slave-holder," etc., may become a member. This with the added section that it will "endeavor particularly to discountenance slavery by refusing to receive the known fruits of unrequited toil, or to welcome to its employment those who hold their fellow-beings as slaves," gives its emphatic protest against slavery; while on the other hand its adherence to the evangelical faith was not left to a vague term, but a foot-note was added defining its unequivocal meaning in a brief and Scriptural statement of the cardinal doctrines of the Gospel.

Nor was the Association a mere "make believe" for a missionary organization. Its supporters were few and comparatively poor in this world's goods. I have no definite statistics, but I think it safe to say that some of the older missionary societies had ten times as many contributors as the Association, and that collectively they were ten times more wealthy. On this basis their contributions ought to have been one hundred times greater; but—and now I touch a point where I have the figures—the Association began to report its receipts in 1848, and from that date to 1860 inclusive, it received in round figures half a million of dollars; during these same years the Presbyterian Board of Foreign Missions received a million and a half and the American Board four millions. Instead, therefore, of the hundred times greater receipts, the Presbyterian Board received only three times, and the American Board only eight times as much as the Association.

Nor was it a mere "make believe" in regard to the work done. Its home missionaries at the West were faithful and successful, and those in the South—John G. Fee, Daniel Worth, S. L. Adair, and others—endured cruel persecutions that rank them with the early propagators of the faith. In the foreign field, there was a facing of death quietly, unostentatiously, and yet unshrinkingly, that has had few parallels in modern

mission fields. The missionary stood on Africa's deadly shore, proclaiming the Gospel, soon to sink into his grave. Yet undeterred his successor came, stood on that grave, and repeated his message; and this was done not once nor twice, but many times. Thus has the Association proved itself to have been a conservative and Christian force in the anti-slavery struggle.

II.—The Association in the South.

In resuming work in the South, the Past and the Present again meet. When we entered that field nearly forty years ago we began work among the white people, but with a reference to the emancipation of the slaves. We returned thither and began work among the Freedmen, but with special reference to their relations to the whites. The truth is, the two races must live together, and they must live together in harmony. No work among them can be effective that is not adapted to promote that harmony. It has been sometimes imagined that the effort for the two races should be separated, and that two societies, even of the same denomination, should divide their work on that line. No greater mistake could be made. The white man must be convinced of the equal manhood of the two races, and the black man must be enabled to give the proof of that equal manhood. The white man, moreover, must be led to approve of, and aid in, efforts for the elevation of the blacks, and to recognize in a practical way the equal rights of the two races in the church, the school, and the shop.

It is precisely this harmony of the two races that the American Missionary Association is endeavoring to promote in the South. Let me set forth some of the particulars:

1. It endeavors to convince the white man of the equal manhood of the two races, and this it does not by argument, but by actual demonstration—in educating the mind and developing a right character in the black man. I will give an illustration:

In 1871 the Legislature of Georgia made an appropriation of $8,000 to Atlanta University, and required the Governor to appoint a Board of Visitors to attend the examination of the school. As soon as this was known to the President of the University, Rev. E. A. Ware, he requested the Governor to appoint the majority of the visitors of the old slave-holding class. The Governor readily complied, naming Hon. Joseph E. Brown as chairman, who was the rebel Governor of the State during the war. Governor Brown frankly gave his reason for accepting the invitation. He said: "I know these negroes. Some of these pupils were probably my slaves. I know that they can acquire the rudiments of an education, but they cannot go beyond. They are an inferior race, and for that reason we had a right to hold them as slaves, and I mean to attend this examination to prove that we were right." The Visitors took the precaution to select an expert teacher thoroughly in sympathy with the South to conduct the examination, that there might be no collusion between teachers and pupils. The examinations on the first day were in primary studies, and were quite satisfactory. Governor Brown said: "This is just as I expected, and confirms my belief." The next day's examination began with the Latin. The teacher of the class said to the examiner: "This class has read so many pages in this text-book. We wish you to make your own selection of passages and pupils." He did so, and the result of the examination was quite as satisfactory as on the preceding day. Then came the Greek, with like precautions as to the methods, and with like favorable results. The examination in Algebra followed in precisely the same way, and then came the Geometry, which on all hands was regarded as the test. By this time there was no small interest awakened; the professors were gratified and the pupils were delighted, while something of a revolution seemed to be going on in the minds of the Visitors. The class in Geometry was a very large one. The examiner selected the problems, and gave them to the members of the class. They immediately stepped to the blackboards which lined the room, and quickly working out their demonstrations, turned round for the examination. The first member of the class examined was a black girl, and after a good deal

of close questioning her work was pronounced to be correct. The next one was a girl almost white (for, as you know, our colored friends are of all colors). She was a beautiful girl, and manifestly quite nervous. The examiner seemed determined to break down her examination. He asked her repeatedly in a very stern voice: "Why do you do that?" "Is that right?" She seemed at first very much embarrassed, but soon recovered her self-possession, and in response to the questions, after looking at her demonstration, she would answer in a very pleasant way: "This is right, sir," giving her reasons. When the demonstration was pronounced to be correct, a round of applause could not be repressed. At the close of the examination, Governor Brown rose and stated his purpose in attending the examination, and his belief that it would prove the correctness of his own theory that the colored people were an inferior race; but with a frankness peculiar, as I think, to some of the best Southern people, he said, "I was all wrong. I am converted;" and in the report made by the Visitors to the Legislature, written, as I understand, by Governor Brown, it is said: "At every step of the examination we were impressed with the fallacy of the popular idea (which, in common with thousands of others, a majority of the undersigned have heretofore entertained) that the members of the African race are not capable of a high grade of intellectual culture. The rigid tests to which the classes in Algebra and Geometry and in Latin and Greek were subjected, unequivocally demonstrated that many of the pupils exhibit a degree of mental culture which, considering the length of time their minds have been in training, would do credit to the members of any race."

Here was an instance in which the intellectual capacity of the negro was demonstrated, and in which a company of prominent white people, including at least one man of the highest influence and ability in the whole South, were constrained, in spite of previous convictions, and even of a purpose to prove the inferiority of the negro, to admit their mistake. Nor was this confession confined to the school-room. The report of the Visitors was sent to the Governor and to the Legislature, and was published extensively in the newspapers South and North. And what was done in that one instance was done in a similar way in other schools, and has been continued in our schools all over the South.

Let me give another incident connected with that examination in Atlanta. I have referred to the colored girl in the Geometry class who seemed somewhat nervous at first under her stern examination, but soon recovered her self-possession. The President of the school, Mr. Ware, subsequently inquired as to the cause of her nervousness. She raised her hands and exclaimed, "Oh, Mr. Ware, I never felt so in my life. *I* was not on examination, nor our class, nor our school; my *race* was on examination before these Visitors. I felt that I should faint, but the thought came to me, 'Where is my strength?' and I lifted a silent prayer to God for help, and it came in a calmness that steadied my mind and hand. To God be the praise for my examination that day." I have often since wondered what had become of that girl, but never thought to inquire till last summer, when I attended the anniversary at Atlanta. I saw her at the alumni dinner. She was a modest, well behaved, and well-dressed woman, the mother of a small family of children. I also saw her husband, a man of fine appearance, with about the same tint of complexion with herself. He is a master mechanic, and takes contracts for building bridges. He is prosperous, and they have a pleasant Christian home.

Here again, not by argument, but by demonstration, in this and other cases, is the Association showing to the white people the religious character which can be formed among the blacks, their industrious and thrifty habits, the good citizens they make, and their just claim to the recognition of their equal manhood.

2. The Association endeavors to secure the confidence of the white people and their co-operation in the work of elevating the black race.

It does not try to secure this confidence by any concealment or evasion. It entered the South the second time under the shelter of the Union armies. It is recognized there as representing the "Yankees." It came the second time to teach the negroes, and as avowedly the enemy of caste as it was at first the enemy of slavery; but yet it has secured the confidence of the white people and their co-operation.

A leading man in the South said a few years since: "We thought you came down here to make the negroes hate us, but we find that you came only to make them better citizens and better Christians, and we bid you God-speed." This was a representative utterance, and has been repeated again and again by others.

But testimony of a more general character is found in the attendance of Southern men of large influence at the anniversaries of our schools. Governors of States, mayors of cities, men prominent in the professions and in business, appear on the platforms, and often express hearty approval. The newspapers of the South are well represented on such occasions, and the notices which they publish of these anniversaries are so replete with commendation that in making up our own reports we desire to add nothing to them. The school-boards of counties and cities sometimes co-operate with us in our educational work, and the three great States of Virginia, Georgia, and Mississippi make contributions of several thousand dollars toward the support of schools founded or sustained by the Association.

Here is a recognition and co-operation of profoundest significance in the growing fraternity between the North and the South. These once hostile sections may be bound together by Constitutional provisions and national laws, but far more potent is the bond of Christian fraternity as seen in their uniting in educating and elevating the race that has so long been crushed by slavery.

3. The Association has attempted with some success to bring the two races together in the church, the school, and the shop. The earliest attempt has been made and the brightest achievement has been attained, in Berea, Ky. A school for the whites was started here before the war, but in the tempest of excitement which preceded it, the teachers were driven from the State. After the war, the school re-opened. Colored pupils applied for admission, and were received. Half the white students walked out. But in less than two years after, two hundred pupils were reported, about half the number colored and half white. That school has now become a fixed fact, established in the confidence and patronage of both races. At the commencements a crowd of two thousand people gather in the Tabernacle, rich and poor, white and colored, sitting where they can find seats, without race or color discrimination. White men of leading influence from the neighboring cities and towns occupy the platform with colored teachers and pupils, and are cordial in their words of indorsement. Some of the most prominent citizens that were foremost in expelling the teachers from the State are now among the warm friends of the school. There is in Berea a complete triumph over caste and race distinctions.

The time has come for extending this work. The colored man is well started on his upward march. He is trying to gain property, to acquire knowledge, and to form a virtuous Christian character. He has, indeed, only begun, and there is much, very much, still before him unattained. But the white man approves his efforts and helps him. The time has come to break down the wall of caste prejudice that stands as the greatest obstacle in the way of the harmony and prosperity of both races.

The place for pressing onward is around and beyond Berea, in the mountains of Kentucky, Tennessee, Virginia, West Virginia, and North Carolina—a vast region, with over 2,000,000 inhabitants, mostly white. They are a hardy, generous people, with great strength of native character. They have already furnished two Presidents of the United States and several eminent civilians, and they have an unlimited amount of the same material that only awaits the means of development. But here lies their trouble.

Their mountain lands are not fertile, and the people are poor. They have not been able to build good school-houses or church edifices, nor to sustain well-educated teachers or ministers. The population is so sparse that separate schools for both races are impossible. Necessity will therefore compel them to admit the few colored pupils or to shut them out entirely from both school and church. We believe they are too generous and noble to do the latter. Slavery never had a foothold on these mountains. The people love liberty. They are not fettered by caste prejudice, and they will be leaders in the movement for its overthrow.

In conclusion, let me say: Our work with either race is only begun. The blacks are increasing at the rate of 500 a day, and if they were adequately provided for they would need a new Hampton or Fisk University every twenty-four hours. What light we have shed directly over the whites has only touched the mountain-tops; it needs to be carried into the valleys and over all the broad South, and to reach in some cases a population deeply sunk in ignorance and degradation.

We shall pursue our work not to promote a fanciful social equality nor the unnatural amalgamation of the races. We shall proclaim the great truth that God is the Father of all, Christ the Redeemer of all, and the Holy Ghost the Sanctifier of all, and that hence all are brethren. We shall endeavor to advance both races in knowledge, piety, and industry, and shall urge harmony and good-will as one great means of their temporal prosperity and spiritual welfare. We began our work in the South by seeking the good of both races. We have followed that object in all that we have done. We shall continue it in the same spirit—conservative in methods and Christian in aim—till there shall be a "Solid South," not in politics, but in peace, prosperity, and piety!

ADDRESSES.

ADDRESS ON EDUCATIONAL WORK, SOUTH.

BY REV. JAMES BRAND, D.D.

Thank God for President Dwight of Yale University! He holds that schools and colleges are to help make *men*, and that in the business of men-making, the training of the mind is not enough. He holds that "the priceless privilege of a teacher is to help the manly youth around him *in their soul's living*." That is good missionary doctrine.

This Association is educating the educators, preachers, reformers, statesmen, politicians, of 7,000,000 of people. This fact makes the *kind* of education we furnish of measureless importance. There are two kinds contending for the mastery in this land to-day. One is defended by the followers of such men as Mr. Matthew Arnold, the other by this Association, and the Apostle Paul. The one makes culture, the other Christianity, supreme. We are at the parting of the ways which lead to these two kinds of education. These ways diverge not thus—East and West, or North and South, but thus: toward the zenith and the nadir. I wish to speak of that which leads toward the zenith.

It is the glory of this Association that it works for the despised races. It is laying educational *foundations* for a great remote future. What, then, do we wish for the future of the colored man in America? Just what God wishes—that is, the highest and best which we can wish for the white man of America—a *Christian* education as distinguished from a secular. The doctrine of schools and churches has been held from the beginning. But I wish to urge that all education for the colored man should be religious, and all religion, educational. Let us not talk of Christian work and

educational work. Let it be all Christian, whether in the pulpit or the teacher's desk. The supreme mission of this society is not simply to reduce the area of illiteracy, but also to reduce the still wider and darker area of unrighteousness. Let us get at the chief end of things. What is the chief end of man? "To glorify God and enjoy Him forever." What, therefore, must be the chief end of education? To minister to that chief end of man. Now, man's *moral* nature is lying in a deeper and darker ruin than his intellectual. The intellectual is impaired. The moral, wrecked. The intellectual is the tool of the moral. It is stupid to believe that a man is all right because the tools of his life are sharpened while his heart and conscience are all untrained and unrenewed. We must rally educational forces where the largest breach exists. We must concentrate first at the weakest point—that is, the *moral*. This is why Carlyle declared that "the Christian religion must ever be the life and soul of modern culture." It is not simply information, intelligence, skill, shrewdness, brain power, statecraft, not simply ability to compete for the loaves and fishes of the nation that we need to give to the freedman; it is a *Christian conscience*. When that is accomplished in our schools, God grant that some of our white politicians may be compelled to take a course under the A. M. A.! An education without religion for any of the despised races is destructive, not constructive. It tears down the walls of superstition without erecting in their place the temple of a rational faith. He is not a wise teacher who trains a man's hand and eye and brain and then puts a club within his grasp, unless he can also at the same time put a clean heart under his blouse.

It is in view of these facts that I would urge the original idea of this Association, that its schools should be still missionary, and with large elements in them of moral science and Christian Scripture, from the primary room to the University. This would be well in all regions, but is especially imperative at the South.

I. In the first place, the colored student needs this for himself. His own people will surely say to him this proverb, "Physician, heal thyself." He must be grounded not only in the facts of nature but in the facts of God, and this knowledge must enter into the very rudiments of his education. The study of material facts to the neglect of mental and moral science is a characteristic tendency of the education of to-day. This tendency is not favorable to the development of a Christian conscience. But a Christian conscience is the great want of American manhood. The danger of this materialistic tendency was long ago pointed out by Sir William Hamilton. He says, "It directs attention away from the phenomena of moral liberty, which are revealed in the recesses of the human mind alone; and by exhibiting merely the phenomena of matter and extension, habituates us only to the contemplation of the laws of a blind, mechanical necessity." And the result is that "the student becomes a materialist, if he speculate at all." No class of men will be more surely and unfavorably affected by this danger than the colored students of the South. Nothing, therefore, could be more hurtful to their mission as educators of their own race. To be true helpers of a rising people in this age of unrest men are needed to whom God and conscience and the moral law are stupendous realities. The teacher's desk must be a pulpit, and the pulpit a teacher's desk. Dr. Haygood says: "The hope of the black race is mainly in the pulpit." Yes; but the pulpit too often has to fight, like Paul at Ephesus, with beasts, because education has only sharpened the intellect or crammed the mind with material facts, and failed to energize the conscience.

II. This same want is felt still more when we consider the peculiar condition of the people to be helped. This society was not wrong when it started with the name and aim of a Christian missionary. The people to be educated need that idea as much to-day as they did twenty years ago. Only the *Christian* scholar can meet the necessities of the colored race. Only the *Christian* teacher can heal the open sores of the South. Only the *Christian* leader can rise above the devilish spirit of caste. Only the *Christian*

reformer can grapple with the Satanic confederacy of the liquor power. Only Christ-like men can help make Christ-like society. The South is not crying to-day for intellectual colossi and spiritual dwarfs. It wants the divine sphericity of Christian manhood. The present emergency demands not primarily apostles of culture, but heroes and patriots like Elijah, and Paul, and Martin Luther. With the sword of loyalty for a pen and the blood of patriots for ink, God has written in red capitals reaching across the Continent the caption of that problem which this society is to work out—*Christian manhood must save the nation.*

III. This idea of a distinctively Christian education is still further enforced when we look at the relation which educated colored men are to sustain to national affairs. This society is making the statesmen and politicians of 7,000,000 people. We are told that "in one or two generations, at least, twelve States of this Union will be controlled by colored votes." The best minds of the black race are just now waking up to these great interests. God forbid that they should wake up simply to secular intelligence and to political partisanship without Christian principle. God pity the South, and the North, too, when these dusky millions shall have learned only the market morality of commerce and the civilization of the average politician, whose *summum bonum* is the management of the political machine. Surely this nation cannot bear much more in that line. Illiteracy *is* a gigantic evil, but instructed irreligion is an infinitely greater. Intelligence is essential to progress, but not sufficient; neither is it supreme. We could better afford to have a million illiterate voters than a quarter of a million of godless leaders. The great question in what Mr. Lincoln called "the unfinished work" of the Republic, is how to permeate political and social and commercial life with the spirit of Christ. We all believe in secular intelligence and religious principle, but how to find them together is the problem. In these days of anarchism and nihilism we doubtless all believe, with McIntosh, that "the perfection of human liberty is the perfection of human restraint;" but whence can come that restraint, if not from an educated reverence for the moral law? We all believe, with Burke, that "it is ordained, in the eternal constitution of things, that men of corrupt minds cannot be free. Their passions forge their fetters;" but how are the fetters to be broken unless the Prince of Peace gets the throne of the heart? We all believe, with Novalis, that "the Christian religion is the root of true democracy, the highest fact in the rights of men;" but how shall that root give life to the branches and sweetness to the fruit, unless planted and watered by godly men in the earliest moral and educational convictions of the race? That was a noble maxim, "When bayonets think they are irresistible;" but there is a higher truth than that: *When ballots pray there will be no need of bayonets.*

Here, then, is the sublime mission of this society, to furnish to 7,000,000 of wronged and long-suffering people these two fundamentals in life and government—intelligence and Christian faith. The object is surely worthy of the best energies of the nation and of the church of God. There ought to be a grand national rally to this work, to perpetuate the Union, as there was to save the Union in 1861. In France, during the Revolution, there was what was called the "Committee of Public Salvation." It had a comprehensive mission. It made this announcement, which thrilled the heart of Europe: "All France, and whatsoever it contains of men and resources, is put under requisition; two hundred and fifty forges shall be set up in Luxembourg Gardens, and round the outer walls of the Tuileries, to make gun barrels. From all hamlets toward the seat of war, the sons of freedom shall march; their banner is to bear—'The French people risen against tyrants.' The young men shall go to the battle; the married men shall forge arms, transport baggage and artillery, provide subsistence; the women shall work at soldiers' clothes, make tents, serve in hospitals; the children shall scrape old linen to make surgeons' lint; the aged men shall have themselves carried to public places, and there by their words excite the courage of the

young, preach hatred to tyrants, and the union of the Republic." "Tyrtæan words," says Carlyle, "which tingle through all French hearts."

Brethren, this society is our "Committee of Public Salvation." Its words, too, are Tyrtæan, and tingle through all American hearts. The Christian public, with whatsoever it contains of men and resources, is under Divine requisition. Let the sons of freedom march from all hamlets; let the young men go to the battle; let the married men furnish the subsistence; let the women make the tents; let the children pick the lint; let the aged men have themselves carried to public places like this, to excite the courage of the young, to preach hatred to ignorance and sin, to pray for the purity of the Republic; and the nation shall be saved.

ADDRESS ON CHURCH WORK.

BY REV. E. G. SELDEN.

The Annual Report brings to our mind this year, as always, the comparison which is altogether to the disfavor of this Association, the numerical comparison between the churches that we maintain on the Southern field with those which are under other denominations. In 1885, the number of Baptist churches among the colored people was about 7,600, and the membership came up very nearly to 1,000,000—more than 850,000. In the year 1884 the Methodist people had among the colored people of the South 2,000 churches, and a membership of about 180,000. I am almost ashamed to call to your attention the numbers that we are compelled to report. We have 124 churches and about 7,500 members to set over against, by way of comparison, the hundreds of thousands that have been gathered into the other Christian churches. If this were the true basis of comparison, I, for one, would vote to withdraw from the field. The churches that we have are scattered over hundreds and thousands of square miles, and scarcely make an impression upon the color of the map. It would be an absurd thing for a great convention like this to meet for the consideration of practical problems, if the outcome of it all was simply to compare the one hundred churches that we report with the seven or eight thousand that could be named under other denominations. But we are here and interested in the work, and we believe that the numerical comparison is not the one which should be supreme in our consideration. Our work is not to be counted, not to be weighed, in this fashion; it is to be found in the character that is being wrought out in these who have been brought into the churches, and that which shall be diffused by way of Christian thought and sentiment by reason of the churches that shall be multiplied. It is not, of course, friends, that these other denominations are less Christian than ours, that we can claim anything of pre-eminence over them—the truth and the spirit and the work of the Church is in the Baptist and the Methodist church; but because providentially we go into the Southern field with advantages that they have not; we go as a new church, as a new denomination, to gather in the members into the fold and to impress upon them the true standard of life, because we work through our educational institutions and educated ministry, because we transplant from the mental Christian life that conception of religion, that intelligent interpretation of the Bible, that strict adherence to the morality of the Bible, that shall there find place, and shall become embodied in the new character and life. Of course we work upon the assumption that this race is not inferior to our own; we have discarded that false statement that one race that God has made is essentially lower in possibility than our own. We have no boast to make of ourselves; they have the heart, they have the conscience, they have the soul that is within us, and we work to this end, with this lofty standard, because we are confident that this can be impressed upon the race. The suggestions that I

have to make in addition to the report of our committee are entirely along this line and because I feel so confident myself that instead of being abashed by the fewness of our churches and the smallness of our membership, we ought to take more courage.

As you work in the South among this new race, work always for character, work always for high standards of character. I believe that we are to work not simply as satisfying the present demand of this people, but as feeling that for many, many years to come this will be the crying need. The mission of this society, if it is rightly described in these suggestions, is a mission that will not be exhausted in one generation ; the race in its magnitude will not be uplifted until generations have come and gone and transmitted to children and grandchildren this pure, sweet, and wholesome conception of the Christian life. We have seen it in the centuries that have been required in the building up of the race to which we belong in our pride. Turning back for ten centuries we find them, as suggested this morning, as rude in their manner of life, as uncultivated in their conception of human character and relationship as these for whom we are working to-day. It will come only with time. It is illustrated in the history of the Zulu mission, as doubtless you have read, how in this second century of work among that people the missionaries are perplexed to find these problems of character presenting themselves so sharply sometimes as almost to discourage them ; the old superstitions, the old heathen ideas forcing themselves into the Christian church, until it seemed as if those who had been rejoiced in would be dragged back again by the very force of their old life that was not extinguished. This people is but one remove from the slavery and heathenism out of which we were gathering those mission churches. We must be patient and persistent, and remember that the mission that we hold to-day in our own hands shall be given to those who come after us ; and that the work is not a failure because the years pass by with meagre results, but it is only God's demand upon us for the courage and the inextinguishable love for Christ that shall hold us to this line of work. Discouragements there are without number, great enough to vanquish one who had not in him the very heart and spirit of Christ Himself, growing out of the old clinging superstitions that we have to encounter, but also encouragements that make the heavens bright for us in our work.

These people are not separated from us by the sea, but are within the boundaries of our own land ; not divided from us by foreign speech, but those to whom in our own tongue we may give the chosen literature of this Christian age ; to whom we have only to bring these accumulations that have come with the Christian centuries for us, in order to elevate them to the standard of manhood and womanhood for which we aim. With our devotion to Christ, who died for us and for them, we may work, friends, without misgivings, without fear, in the absolute assurance that the work, already so promising to us shall continue, until this race shall be placed by the side of the great Christian races of the world by the same God-given forces that have given us such results.

ADDRESS ON MOUNTAIN WORK.

BY REV. MORTON DEXTER.

It is a pleasant coincidence to my mind that my attention was first directed to the Mountain Whites by a speaker in this very church. It was in 1862. I had strayed in here to listen to the exercises of the graduating class in the neighboring University. We listened with attention, but with little enthusiasm, until one young man began to talk about "East Tennessee." It was the second year of the war. It had been a grave question whether the people of East Kentucky and Tennessee and West Virginia would side with the North or the South. But the uncertainty had been dispelled. The Mountain Whites already had exhibited not only stanch loyalty, but also heroic self-

sacrifice. That young man got hold of his audience, and aroused in me an interest which never has wholly died away; and as I recently have been led to think of this people afresh, I have realized again the noble elements of their character and the important relation of their future to that of our whole land.

In the few moments at my disposal I wish to point out what I conceive to be the Divine purpose illustrated by their history. I will speak of a fact, and also of two or three things which it has suggested to me. The fact itself is the familiar one that, in God's providence, these Mountain Whites long have been an isolated people, overlooked and almost forgotten. The current of the world's progress has gone around them almost without touching them. Now for the suggestions which this fact brings to mind.

One is this, that when God ordains that any nation, or class, shall be thus overlooked and isolated for years, it usually is in order that it may accumulate a vitality which may be of future service. Many of you are farmers, I take it, and you understand the strength of what is called "virgin" soil. So, too, you comprehend the importance of letting exhausted land "lie fallow" until it regains its vitality and productiveness. So it is with people. These Mountain Whites have had an opportunity of becoming enriched in their natures. They have their weaknesses and faults, but they also possess the elements of a strong character.

My second suggestion is this: when the awakening of such an isolated people comes, their life is full of energy and rich in possibility, and greatly needs to be controlled and guided wisely. It is not a puny child but a giant who awakes from sleep. As it has been with Japan, so it is likely to be with these Mountain Whites. The pressure of circumstances will force them forward. The natural scenery of their region will invite pleasure-seekers, and their water-power, timber-forests, and undeveloped mineral wealth will tempt the world of business. They also will seek to rise for themselves. The reproach of the title, "poor white," soon will pass away, and they will exert a powerful influence over the whole South. For good or evil they will be potent, and the A. M. A. must be enabled to use its opportunity in their behalf before it is too late.

My final suggestion is this: when such an isolated and dormant people has been aroused at last, its life—if enlightened and Christianized, as by the teachings of the A. M. A., and especially if lived in the midst of a materialistic and luxurious civilization—has a most valuable purifying and tonic influence throughout the nation. What is the great hindrance to the progress of Christianity among us? Is it not the love of ease and comfort, of social position and luxury? This materialistic tendency hampers the best of us everywhere, even in our own New England. What is needed is a fresh infusion of simple vigorous piety into the spiritual life of our land. May it not be about to come from this mountain region? May not the Divine purpose to save our country include such aid from this source? Let the A. M. A. be enabled to do its perfect work among these Mountain Whites, and the results will be full of blessing.

FROM ADDRESS OF REV. J. L. JENKINS.

I once made a discovery of great importance to me. It was a discovery that has had a great deal of influence upon me. I discovered a while ago that a Jew is a man. One day it suddenly occurred to me that, after all, those Old Testament people were nothing but men. I remember that in that wonderful story of the lost sheep, He goes out for a lost sheep, not a black sheep, nor a white sheep, but for a sheep. It seems to me what we are after is men, of whatever race. I have come to believe that the work we are doing for the Indian is based upon the fact that he is a man, that he has this essential attribute of man, improvableness. Find him where you may, you can make

something of him. When these young people sang to us, it appeared that they were men and women like us; and because they are, they are capable of being elevated. We ought to engage in this work not because we have abused them in the past, but because they are capable of improvement, and must be elevated. I do not know what is the full meaning of that expression, "Enter into the joy of the Lord." I imagine it to be something like this: "Enter into the joy of the Lord by entering into the service of the Lord." He sacrificed Himself; He went down to the lowest depths to which humanity can go, that from these depths He might elevate humanity to the joy of the Lord. I have discovered some new motives for entering into it. We want to put Christ into every human life. We want to put Him into every household. We want to put Him into every community, into every tribe and nation; for, having Him, men have given unto them power to become what God intends men to be, the sons of God. And when men are elevated from their debasement into the state of sons of God, when all the sons of God are manifest, then the Lord shall see of the travail of His soul and be satisfied.

ADDRESS ON CHINESE WORK.

BY REV. JOSEPH H. TWICHELL.

It is sufficiently clear from the facts of the report before us that the enterprise of Christianizing the Chinese in this country, while arduous in the extreme, is hopeful. What has been attempted has been even more fruitful than on some accounts might have been expected.

The work, so far, seems to have been conducted with a rare judiciousness; certainly with a rare devotion. And it appears that there is a good opportunity to go on with it. *What has been accomplished* makes opportunity, makes a base from which to operate, a position from which to advance. As to other conditions, they are, by a majority, favorable; or, at least, not so unfavorable as we should at first suppose they would be under existing circumstances.

I refer, of course, to the policy adopted by our Government with reference to Chinese immigrants and immigration, and to the prevailingly hostile sentiment entertained and exhibited toward the Chinese, and the unequal laws that oppress them in the communities where they chiefly reside.

The sad truth is, there is no place on earth where the poor Chinaman is not hardly dealt with. Everywhere he has gone to earn his bread by the labor of his hands—and he has gone or been carried into many regions—he has been abused.

The lot of the Chinese coolie is universally a wretched one. Cross the equator into South America, and you will find to-day upon a thousand haciendas the Chinaman victim of an excess of cruelty and wrongs that African slavery on this continent never paralleled.

To be sure, we have no coolies. Take note of that, for it is true—not a single one; and never had—*i. e.*, not one against whom a contract is held subjecting his labor to purchase without his will. But such as have come to us we have taken care to treat in a way to follow the fashion rather than otherwise. Still, it is probably true to say that the Chinese in the United States are better off than their countrymen of the same class anywhere else in the world—better off than they are in China, better off than they are in South America, better off than they are in the East Indies or in Australia. On the whole, the United States is as much of a paradise for those of the Chinese who are here as there is for them under the sun. We have no occasion, however, to thank God that we are not as other men on that account; for we have done as badly by them as we could—badly as we knew how.

Within a few weeks I have talked in my house with a Chinese youth whom I wish

I might present here before you—as well appearing a youth as you will often see, very intelligent, of excellent character, every way worthy of respect. He is a graduate of the last class in the Columbia College Law School in New York City.

What he would like to do; what he wishes, with an intense desire, he might do, is to enter upon the practice of the profession for which he is qualified in California, and devote himself to the service of his countrymen there, appearing for them before our tribunals, helping them obtain such justice as our laws allow. But we won't let him do it. He can't be made a citizen, and one must be a citizen to be admitted to the bar.

You will believe me when I say that when I heard this young man express the grief he felt at being thus denied his chance among us, and saw how down-hearted he was over it, I pitied him from the bottom of my heart. He wants to live in this country; he believes that it is the best country in the world to live in; he has many friends here; he thinks that he could employ his talent as an educated man to better advantage here than anywhere else; but we forbid him. And this is the United States! I pitied him indeed, and as an American I was ashamed—clear down to the ground—before him, and I told him so.

The Chinese government has taken notice. Right after the passage by Congress of the second Chinese Exclusion Bill—the one there was no President Hayes to veto—one hundred Chinese youth, government students, in this country for education (about twenty of them being at the time members of Yale College), were recalled home, which was a great calamity to the United States—a loss to us in its remote consequences which cannot be computed. That rising power in the East, with a great future before it, has a memory, and we shall have to *pay*, in the event, for the liberties we have taken with it.

But the one hundred thousand and more Chinese that are with us—the most of them—are not so affected, as regards their being won to the Christian faith, by what has been done at Washington, as at first one would think they must be.

In fact, there are no more obstacles to their evangelization than there *generally* are to the evangelization of the heathen; for wherever outside (or inside) of Christendom you preach the Gospel, you have got to meet the obstacle created by the spectacle, and the experience, of the contrast between the Christian creed and the practice of those who profess it. It is in the case of this mission to the Chinese not different, in this regard, from what it is in the case of our missions to the negro and to the Indian; nor is the case of a mission to the Chinese in San Francisco, in the same respect, essentially different from the case of a mission to the Chinese in Hong Kong.

On the scene of such enterprises it is always the grace of Christ in a few—in individuals—that makes the Gospel known and causes it to be believed; and those few are not wanting to this work. Choice Christian spirits they evidently are, fit for the service.

They are largely, let it be borne in mind, contributed by the churches on the Pacific Coast. The Chinese have always had Christian friends in California, men and women whose hearts have been true to the dictates of Christian love. All honor to them. They *began* this work; it was their cry for help that led the American Missionary Association to enter upon it, and partly as a duty to *them* we are bound to continue in it.

My friends, we must be careful to keep Christian charity toward *all* our neighbors on the other side of the Rocky Mountains. In their attitude on the Chinese question they seem to us as a community to have lamentably fallen from the grace of American principles, and in a manner to be deplored, though not altogether unaccountable, to have let a prejudice master at once their reason and their common-sense.

But we are not to judge them. While we are astonished that the cry of "Ameriky for Amerikins, be jabers," should have so bewitched them, and are puzzled to solve the logic of that political economy that in a portion of our country as yet comparatively

undeveloped proclaims that labor must go because it is so *cheap*, we are bound to consider that from their point of view the case appears differently from what it does from our point of view.

There are grave objections to the presence of the Chinese in large numbers among them. Unquestionably there are. There have been, indeed, not a few of their foremost citizens (not in politics) who from first to last have maintained that they were overstated, and pressed beyond their necessary and legitimate conclusions. Still, there are objections. They say that if we were there—if we lived there—we should think as they do. Then I don't want to go there. Very likely what they say is true. If it is so, it is not the only case, by any means, in which the right of a matter is better discerned at a distance than near to. Why, before the war nine Yankees out of ten, nursed on abolition milk, going South to reside any length of time, became pro-slavery. A friend of mine, a lady and a born philanthropist, who after the war imported North a number of freed women for her domestic service, and suffered many things from them, on my asking her how the experiment was turning out, replied, with mock earnestness, that it was convincing her that *slavery wasn't such a bad thing after all.*

If you want me to keep my present faith that the Indian is a brother man, to be treated as such, I'm afraid you had better not let me see too much of him, or have too much to do with him on the frontier, for then I should be in danger pretty soon of wanting him exterminated; for I am a good deal like other folks.

Mr. Clarence King, who spent considerable time as chief of a Government survey in the far West, said humorously that his view of the Indians, after an experience of them at short range, inclined to be about this: that they *needed a great deal of Christianizing to prepare them for extermination.* No; I don't want to go to California to get my view of the Chinese question. I can't trust myself. I'd rather stop here and get it from the Bible—get it from the Gospel of Jesus Christ, who tasted death for every man.

This is an instance in which, though I may not thank God that I am not as other men are, I may thank Him that I have not been *placed* as other men are.

There are those, however—and blessed are they—who can draw near to those poor strangers from the East whom God's providence has brought to this land and still feel brotherly sympathy for them, and pity their darkness, and believe in their humanity, and in the use, as well as the duty, of trying to do them good; and their grace and charity are of exceeding great value to the American Church at this present time. They lessen our reproach in the eyes of the world, and save our Christianity from utter shame. And our hearts ought to be with them, and our hands, too. They deserve as liberal a support in their enterprise as any representatives whatsoever we have in the field of aggressive Christian benevolence.

Their service is a hard one—very hard, peculiarly hard. Their attempt is difficult in the extreme, but it is not impossible—of course it is not.

One of our statesmen at Washington said that "the Chinese mind is so organized that it cannot even entertain the Christian ideas," by which he, at any rate, proved his own deficiency in that direction. In the year 1874 it was my fortune to accompany the Honorable (and honored) Yung Wing to Peru, in South America, whither he was sent by the Chinese Government to inquire into the condition of his numerous countrymen in that republic. His investigations developed the existence—and the long existence—of a system and practice there of an injustice, cruelty, and outrage, of which they were the helpless subjects, horrible to contemplate.

He sat for certain days in the city of Lima, to take evidence of facts relating to the matter, and there the poor wretches came to him and told him their story, and there was one man among them who stripped off his tunic and showed him his back and shoulders ridged with long scars of the lacerations he had received from the whip.

He turned to go—this man—but came back from the door, and said something in Chinese to Mr. Wing, whereat Mr. Wing smiled, while the water rose to his eyes. "What was it that man said to you?" I asked. "Do you want to know what he said to me?" was the reply. "He said that my coming here on such an errand was like the coming of Jesus Christ to the world." There was *one* Christian idea that he had got into his mind somehow. It didn't seem as if he could have got it in Peru; perhaps he brought it from China with him; but there it was. I have thought of that thing a thousand times since, and from that day have believed with new conviction that the Gospel can be imparted to the Chinese.

To think otherwise—ah! *that's* a heresy that *amounts* to something. By every consideration that appeals to Christians we are summoned to the earnest, unremitting prosecution of the endeavor to minister the Gospel to the Chinese on our own shores.

We hope that the way for it will be clearer by and by than it is—that some of its hindrances will diminish and cease. We hope that the passion of the anti-Chinese agitation yonder will abate and give way to a juster sentiment; that some things that have been done under its influence will be undone. There are even now, it is said, signs appearing that it has spent its force. I believe that the day is not distant when the conditions under which this work is carried on will be improved. I expect to live to see the day.

Meanwhile, let our warmest sympathies and our most ready service not be wanting to it. To stand by it and maintain it, is due from us on all accounts—due to the honor of American Christianity, due to the claims of Christian charity, due to the great cause of Foreign Missions with which it is so intimately bound up, due to God.

ADDRESS OF HON. YUNG WING.

It is a matter for congratulation to think that the Christian people of this country have not been lacking to do the right thing by the Chinese who have come here under treaty protection. While on the Pacific coast they are insulted, persecuted, legislated against, murdered and massacred, your Sunday-schools, your National Educational Association, and your Missionary Association have gathered them in to teach them the truths of Christianity, and to show them there is, after all, a portion—a very large portion—of the people of this country who wish them well, and who have no sympathy with the lawless acts of their persecutors.

As far as the attempt to Christianize the few Chinese who are here is concerned, I think the task is much easier than to repair the mischief done to the cause of true Christian civilization by the General Government in its recent action toward China.

About thirty years ago the United States Government succeeded in placing the relations and intercourse of the two countries upon the highest moral basis conceivable. In the Reed Treaty of 1858, Article 29 reads as follows:

"That the principles of the Christian religion, as professed by the Protestant and Roman Catholic Churches, are recognized as teaching men to do good; to do to others as they would have others do to them."

Again, ten years later, the Burlingame Treaty of 1868 secured from the Chinese Government the acceptance of what may be considered the keystone of political rights. It reads as follows:

"The United States of America and the Emperor of China recognize the inherent and inalienable right of man to change his home and his allegiance, and also the mutual advantages of the free migration and immigration of their citizens and subjects respectively from the one country to the other," etc., etc.

From these articles, it will be seen that the United States Government had made all

the advances to invite China to come out of her seclusion and become a member of the family of nations. Timidly, hesitatingly, and even doubtfully, she accepted the invitation, and she did come forth. But how has she been received, and in what way have her subjects been treated for the past thirty years?

Read the municipal laws and ordinances of San Francisco, the Constitution of California, the restrictive enactments of Congress, the recent outrages of arson, murder, and massacre in Denver, Eureka, Tacoma, Truckee, Reading, and Rock Springs, and you have a panoramic view of how your invited guests have been treated.

Read also in the foreign relations the replies of your foremost statesmen to the Chinese Ministers on the subject of indemnities and punishment of the guilty parties, and you will see what attitude the United States Government has taken.

In the Denver riot and murder case, the Chinese Minister was told to look to the State of Colorado for justice and redress, and that the United States Government was under no treaty obligations to pay Chinese sufferers indemnity for losses; that the Chinese in this country are not even entitled to protection, because no provision reciprocal is to be found in any part of the treaty; that the United States Government, after mature consideration, does not intend to pay any indemnity, and that China may accept the determination as final.

Again, in the Rock Springs massacre, the present administration follows substantially the same line of defence, and adds:

"There were no official representatives of America connected with that massacre, and there was no official representative of China massacred," which leaves you to infer that that cold-blooded massacre of twenty-eight men was no crime, and might as well end in smoke. I believe $147,000 was appropriated to pay for losses of the victims, but since some political capital must be made out of it, that appropriation bill was not passed by the last Congress. Besides, it was only appropriated, and to be paid purely on grounds of generosity.

Such, in brief, is the attitude toward China of a Christian Government, which, for the past thirty years, have demanded and exacted the sum of $800,000 of indemnity from the Chinese Government as reparation for loss of property and lives of American citizens in China.

From this it is clear that China, on her part, has fulfilled her treaty obligations with this country. Has this Government fulfilled its obligations toward China? It has ignored these obligations; it has gone back on the golden rule which was accepted by China by ignoring these obligations; it casts discredit upon Christianity; it increases the difficulties of mission work, and places the property and lives of missionaries themselves in the utmost danger. It destroys the sanctity of treaties, and it impairs its own moral influence. Of all the governments in the world, that of the United States should be the first to see justice done to China, and the last to deny her justice.

ADDRESS OF REV. A. P. MILLER.

We can scarce believe our own senses when we see and contemplate the wonderful changes that have been wrought in the condition of the negro race in this country, North as well as South, within the last quarter of a century.

Five millions of human beings on one day slaves bought and sold, on the next clothed with all the honors, privileges, and responsibilities of American citizens.

What a sudden and tremendous change for them in their impoverished and untutored condition, and what a tremendous step taken by the nation that thus clothed them with the highest honors a man can wear—American citizenship—with its unbounded freedom, as vast and varied as are its towering mountains and its smiling plains!

But however momentous this change to the nation that thus under God experienced a new birth of freedom, however trying to the race involved, it was not brought about too soon, but in a manner that left the negro somewhat like a man who, unacquainted with the laws of navigation in strange and unknown waters, is thrown overboard by a heartless crew in the midst of a howling storm without even a plank upon which to poise himself, to make the best of his unenviable situation by weathering the storm, or sink beneath the inhospitable waves. Surrounded by enemies, hampered by ignorance, exposed to the deception of designing and unprincipled demagogues, without a home and penniless, the negro was cast out upon a cold and unfeeling world to "root hog or die." His friends looked on with fear, anxious for his unpropitious future. His enemies, who had preached for more than two hundred years the doctrine of the inherent incapacity of the negro to rise above the level of decent slave life, and specially his inability to provide for himself, being inexperienced in matters of self-direction, began at once turning hither and thither to declare that Abraham Lincoln had made for the nation by the emancipation proclamation five millions of paupers!

Never before in the history of the world were so many men and women just out of the lap of heathenism and cursed by so many centuries of slavery, so suddenly incorporated into the life and body politic of the nation that once enslaved them! Never before in the world's history did so many men and women thus liberated adjust themselves to the new condition of things with a more becoming grace and dignity.

The negro at once felt the weight of his own ignorance, and with a zeal and enthusiasm unparalleled in the history of human progress he bravely set himself about its removal.

The Christian church, notably the Congregational churches of the country, whose stand against human slavery was so strong and pronounced that Congregationalism could nott hrive where slavery existed, saw immediately the situation, and as the Union forces pushed their way into the South, gave to the panting slave the spelling-book and the Bible, firmly convinced that if the negro was ever elevated and saved to this country and his fatherland, and thus made a factor in hastening on the grand consummation of the Redeemer's kingdom, he must have the Gospel.

In the spirit of the Good Samaritan, the American Missionary Association found the negro in the South, robbed mentally and morally, with almost every sense of his manhood gone, and placed him in their schools of learning, where the sores of his wounded and degraded manhood have been in a large measure healed; and from these institutions he has been sent forth into the world under a deep sense that, like as he has been helped, so he should stand ready to extend to his struggling and unfortunate brothers who may not have shared in like advantages a helping hand.

This work of preparation and mutual helpfulness is being pushed forward in the South with such phenomenal success that even those who once sneered at the idea of ever lifting up such a mass of ignorance are beginning to admit that the negro has far exceeded their own expectation in the acquisition of knowledge, in the mastery of even the classics and sciences; also in the accumulation of wealth, and in his ready response to the various duties of citizenship, as he has striven, under circumstances the most trying and discouraging, to lift himself from his low estate higher and higher in the scale of Christian thinking and action.

As the Hon. Fred. Douglass has well said, "Measuring the depths from which the negro has come since the emancipation, his progress is simply wonderful." But how has this happy condition of things been brought about, and what has been the chief star of hope in the dark Southern horizon with reference to the negro race in this country?

This happy condition of things is largely attributable to the work of the American Missionary Association, that was first to enter the field, and that of similar Christian organizations that have since come to the rescue.

Christian education, which aims at bringing into use the noblest faculties of man—faculties of the body, mind, and heart, has been the chief and bright morning star of hope that has shone out with an ever-increasing brightness since '64 in the South, where before a pure Christian education—an education that teaches the fatherhood of God and the brotherhood of man—was absolutely impossible.

Such an education the American Missionary Association brought into the South, actuated by the spirit of Him who said, "And the poor have the gospel preached unto them." And the poor negro, who had been taught out of the blessed Bible that he was made to be used by his brother in white, and that if he behaved himself nicely God would provide a nice little corner-place for him in the white man's heaven, could scarce endure the purer light of Gospel day that flashed upon him, urging him to become a child of God, to be good, pure, and holy—in short, to make all of himself possible, as belonging to the moral system of the universe, being created in the image and after the likeness of God his maker.

This was a strange and hitherto an unknown doctrine to the negro, and the manner and loving spirit in which it was brought to him by Christian and noble-hearted men and women so affected his generous and wonderfully hopeful nature that he at once forgot the wrongs and sufferings endured for centuries, and fell into line with the wonderful leadings of Providence, which pointed him to higher and better things in freedom and the elevating influences of a Christian civilization.

The work done by white men and women in the South since the war for the mental and moral uplifting of the negro race has disarmed the negro, in a large measure, of an inborn suspicion as to the genuineness of the white man's religion, viewed in the light of these words, "Whatsoever ye would that men should do to you, do ye even so to them."

Viewing the religious history of the South in the light of this sacred declaration, what was there in the religion of the average Southern man with whom the negro in servitude was constantly brought into contact that entitled his religion to the respect of the ignorant, poor, and needy? "If Christianity is a religion of helpfulness, that sends the strong out into the world in search of the weak, in order that they might be reached and saved, why is it that we find those who call themselves Christians oppressing and degrading the already weak and miserably degraded sons of Africa, in the face of Christ's teaching, which He commanded to be carried throughout the wide, wide world?"

The Southern pulpit for more than two hundred years preached a lie in defending human slavery, and the Northern pulpit condoned it by its silence and inaction, until an irresistible Providence showed the nation that either slavery must be abolished or the Union, with its boasted loyalty to Christianity and human liberty, must forever sink beneath the sea of oblivion.

Our many friends who have assisted so nobly and generously in the work which the emancipation proclamation devolved upon the Christian, in view of the wonderful changes that have been wrought in the condition of the negro race, may be disposed to ask, "How does the negro himself look upon these changes that have been wrought in his condition by Christian education, done in a large measure by the American Missionary Association, whose anniversary we celebrate to-day?"

I think I voice the sentiment of the intelligent members of the race when I say: "Had it not been for the work of Christian education done by the American Missionary Association or some other Christian organization in the South since the war, that section of our beloved land would have been uninhabitable." But, as it was, the Christian fortitude of the noble men and women who went and remained there after the war to carry on an altogether different battle for the preservation of the country, tended to make the negro, who was smarting under wrongs long endured, even more patient and hopeful of his hitherto much-beclouded future.

If there is any one thing that I think it would be hard for Christian and cultured men

and women to brook in their noble work in the South, it is that intense spirit of social ostracism to which they find themselves exposed from the very moment they consecrate themselves to the work of negro education.

Many of you doubtless remember the answer sent back to his friends who were inquiring after the dead body of Colonel Shaw of Massachusetts, who fell while leading his black soldiers in the attack upon Fort Wagner : "We have buried him with his niggers." Socially, every white man who is engaged in the work of negro education is buried to Southern society.

Time forbids our speaking of our high appreciation of the work of the American Missionary Association in its relation to the future evangelization of the continent of Africa. On that vast and most wonderful continent the Christian church sees and hears the voices of two hundred and fifty millions of human beings waiting and asking imploringly for the gospel of redemption.

Truly Ethiopia is now, as never before in the history of the world, stretching forth her hands unto God. If I am not mistaken, the American Missionary Association was first to see in negro emancipation the possible spiritual regeneration of the continent of Africa. The late Dr. Robert Moffat was wont to say in all his public addresses to British Christians, "Africans must go to teach and save Africans. It is the Divine plan. There is no hope for the masses of that country by any white labor to be sent there."

Is it not strange that when the eyes of all Christendom were being turned to Africa as never before, by reason of the explorations made by Dr. Livingstone, and when the Christian church was beginning to ask, "How can we reach the masses of Africa's unenlightened millions?"—is it not strange that God should have called up out of the house of bondage five millions of Africa's own sons and daughters? Surely from all present indications Africa's redemption draweth nigh. When Dr. Livingstone was leaving his native land for the last time, he said to his brethren : "Brethren, I go to open the door into central Africa. I shall probably die there ; but I beseech you to see to it that the door once opened is never again closed."

The door into central Africa was opened. Dr. Livingstone did die there on his knees. And the Christian church is bravely keeping this door open, and the work of evangelization shall go forward until this whole continent shall be lighted up with the gospel of life.

Just one word more and I have done. I am not a prophet, nor the son of a prophet ; but I venture to say that Shem has had his day in preserving to the world Divine revelation. Japheth has received the cup of salvation and is now passing it along to the different nations of earth in its blessing and power, and now the light is beginning to flash forth upon Ham, who is to plant in Africa the purest and best civilization the world has ever seen.

ADDRESS OF L. B. MAXWELL.

My mother used to tell me that children should be seen and not heard. But then I am only a grandchild of the American Missionary Association. I feel like saying as the old lady said to me—I had been teaching her child ; she came to me, saying, "Brother Maxwell, you have been very kind to my little child. Now receive this little token from me. I picked this cotton with my own hands. I made them, and I give the socks to you." I have no socks to give to you, but, my friends, I have myself. Whatever there is in me, whatever God may have given me, that I give freely to my people in the South. You know it is no disgrace to be a negro ; it is only inconvenient. You must remember this. He did not leave himself so ; he found himself so.

The first day of January will stand pre-eminent in the mind of the negro. This was

the day when the cries of our people seemed to come up before God for recognition. This was the day which brought hope to us. The negroes were placed under unfavorable circumstances. It was a crime to teach them to read. The foundations of slavery rested on the bulwarks of hell. You have only to go South to see the change. You have had much to do with this change. The editors make you think we are terrible people, but we are not worse than other people—not worse than some of our neighbors. You can't expect the servant to excel the master. A leading physician said : "Before the emancipation proclamation the negroes never had eye troubles, nor trouble with their lungs; but since the emancipation proclamation they have been very common among them." You know it never made weak eyes picking cotton. It seems to me I utter the sentiment of every negro when I say I would rather be an intelligent freeman than be a slave, if I had to die with consumption every day. Now I suppose you want to know something of the negroes in the South. I listened very attentively to the paper read by the young lady yesterday. There is nothing for me to say, but I want to deliver this message to you: That, in view of all you have done for us, we are determined that all that coarseness which comes from slavery shall be buried in the grave. I want to say further that we do not hate those who have oppressed us. We try to hide from their view their dark crime. We pray for them, that the recording angel may blot out their crime with tears.

ADDRESS OF GEORGE McCLELLAN.

The American Missionary Association has done a great deal for me, but it never intended to make a speaker of me, though when asked I cannot refuse to speak ; it would be cowardly. Yesterday I listened to the papers that were read. I kept wishing that my heart might be so large that the work of every one could be taken in. You heard yesterday of the work in the South. I shall not speak upon that, but make a plea for the churches of the South. We have made great advancement in the line of education, but the condition of the churches is very bad. The people believe in th Bible, but it is true that the churches have such an ignorant ministry that the young people cannot believe in religion.

Last summer I had an invitation to go to Mississippi to teach music and see if a new church could be established. I found the condition of the church such that I was not surprised that the plea should be made. There are two classes in the South—the very ignorant and those who know a little something. Now the young people do not want to know what the minister says, but what the Bible says. Men who can use the biggest words make the biggest show.

At one meeting the following prayer was made : "Lord, bless the ministry. Bless the church and bless the Gospel that has been *dispensed with* here to night." The man did not mean that ; he thought he had made a good prayer. After all, he prayed rightly. Such a prayer might he fitly prayed every Sunday in many churches. Where I was, the minister was seen drunk on the streets, and the young poeple who see the right side are tired of such ministers. I should think this society would get tired of doing. You must remember we are poor. By and by we will be able to send our own children to college. But that time is a long way off. The condition of the old poeple in the churches is such that they have need of a better ministry. It is true in the slavery times colored people were given to stealing. They were almost starved to death any way. I wonder if the Lord objected very much if they took a chicken now and then ? I do not know that He objected. But the time is come when the condition of affairs is changed. A better light must be given them.

ADDRESS BY REV. ARTEMAS EHNAMANI.

TRANSLATED BY MR. RIGGS.

When I stand here before you I remember one thing: A horse is taken out from his own herd and tied up; when he is loose he runs back to his own. I feel like that horse to-day. I am seated in a seat among you, and I feel as though I were tied there. But when I stand on a platform, my thoughts fly away to my own people. I am an Indian. I am a Dakota. And when I have anything to say, I always speak about the Dakotas. Some time we find a man who is lost; having been lost, his clothing is in a bad condition. He needs food. And when we find such a man, we take care of him. We take him in charge and look after him, and attend to him in all things. We give him food, and we care for him in every way that is necessary; but if he is not looked after in the right way, he will swell up to great proportions. If he is not made to do those things which are necessary for his health, his body will soon become like a dead man. But if he is taken care of with judgment, they will feed him, and then they will exercise him, and occupy him in the right way. He finally will become a man again. I am from an Indian race; therefore I wish that the Indian may live. Many kinds of useful knowledge have been brought to the Indian—how he may learn to enjoy himself, how he may learn to do many things; so the Indian has good instruction in everything—how he may enjoy himself, how he may do well by himself. Everywhere there is now planted some school, and the people, I find, are instructed everywhere. I have also heard that pupils are gathered in different places, and that they are also instructed. They are instructed in all things that pertain to the common branches of knowledge. But these are not the things by which the Indian is to live; nor are these the things by which his life is to be secured. All of us Indians have been like men lost in the darkness, because living in this darkness, we have been like men who have been about to fall down and die. This, in my opinion, is the great lesson, is the great knowledge which, when brought to the Indian, will bring light to him; it is the knowledge of the Son of God; and therefore I think that whether it is in the larger schools or in the smaller schools, the first thing that should be taught is the knowledge of Jesus Christ. All other branches of knowledge should be secondary or inferior. This is the means by which the people are to be elevated, the word of Jesus, which is food and by which they are to be brought to life again.

ADDRESS ON FINANCE.

BY HON. V. B. CHAMBERLAIN.

I wish that I were accustomed to address an assemblage on a theme like this, for as I love my country, I believe that my country's weal is bound up in the success of the A. M. A. If you will pardon me just a moment, I will attempt this only, and that to enforce upon your minds the value of this Association as one having a permanent existence; one that has been before the people, the Christian people of this country, for a long time, and that has the confidence of that people. Now, this Association was not born with all the energy, strength, and resources which it has to-day. These things have come after long years of toil and experience, and they are of great value. No other Association could be so thoroughly equipped for this work as this Association. You cannot get experience without experience. So that this Association, possessing as it does the good-will of the people, can do this work which is demanded to be done, better, we think, than any other that could come to take its place. Now,

then, another point: this Association is moving; it is moving onward, and it is from year to year accomplishing the results desired. What is the purpose of this Association? Why, its purpose is as old as the Christian religion. Its purpose is to work for the bringing of men to Christ. That is its purpose. Its methods are well established, and can hardly be improved upon. Then, go home, friends, to your churches, and urge upon them that they shall do more in the future for the grand work of this Association. Do it in the hope that the day is not far distant when this dark cloud of ignorance and superstition which now envelops the negro and the Indian, and the people of the mountains of Tennessee, shall yield to and give place to the bright sunlight of Christian education and faith.

ADDRESS OF JOHN H. WASHBURN.

In the days of old Rome, when a General deserved well of his country and had conquered its foes, he was accorded a triumph and in his triumphal procession dragged behind him his captives and the trophies of his victory. It always seems to me that the gatherings of these great benevolent associations from year to year are like those triumphs of old Rome. Like, and yet, how unlike! Instead of the suffering captives, instead of the spoils of war, these societies display before us what they have achieved in the name of the Prince of Peace. Victories no more joyful to the conqueror than blessed to the conquered; victories which reflect honor and glory not upon the conqueror alone, but upon Him who giveth us the victory.

Others have spoken to you to-day, and in the days before, of what the A. M. A. has done in the last year in the way of education and of church work in the field committed to its charge. It remains for me to speak of its financial work during the past year. Once and again the officers of this society have come up to this meeting with sad hearts. The receipts of the year had failed to discharge the burdens of the Association. The work had been too heavy. More had been given to the Association to do than the churches had furnished the means for doing. The churches were like Pharaoh of old, they required of the Association bricks without straw. They laid upon the Association three years ago the Indian work in addition to that which was already devolved upon it, and failed to put into its treasury the additional means required for the additional work. But, thank God, they come to-day with a different story to tell. They come with joy and thanksgiving to God that He has enabled them not only to pay the bills of the year, but substantially to reduce the indebtedness of a twelvemonth ago. Indeed, it is a joy—a joy which those of you who have never felt the pressure of that debt and that burden can hardly appreciate. The load that is lifted off the shoulders of the officers of this Association is one that bore with crushing weight, that crippled their energies and prevented the discharge of their duties in that fulness and ardor which are necessary for the complete fulfilment. But while they come with such joy and thanksgiving for what has been done in this direction, there is a sad side to this story. As the report which has just been read has told you, the work of the Association, pressing as it has been from all sides, has been discharged at an increased cost of only $5,000. Could you know what that means, could you understand precisely how many times those Secretaries must have said "No" to applications which commend themselves not only to their hearts, but to their judgments, your hearts would be sad, and bleed not only for them but for those who must be told they can have no teacher now.

Thanks to the National Council for having recommended the churches to give us during the coming year $350,000 as the church collections. Remember, please, what that means. It means an increase of more than one half on the collections of the past

year. It means that where you have given this society one dollar, you shall give it one dollar and sixty cents. Will you do it? You have by your committees expressed your confidence in this society, your confidence in its work, your confidence in the integrity of its management. You have given it a work to do. Will you now supply the means of doing that work? I would that I had the gift of word-painting, and I would ask you to go with me to various scenes and see what I ask you to do. I would point you to the rooms of the Executive Committee, as request after request comes in from the Indians, the Chinese, and the colored people at the South, "Send us a teacher;" "We need a church;" "Will you please to give us a school?" "We are suffering, not because we have not bread, but because we cannot learn of Christ and His word." I would take you South, I would point you to those ignorant, suffering, dusky sons of Africa coming to us and pleading that we would give them the means of educating and elevating themselves, and I would take you to the squalid homes of those who have not been sufficiently enlightened to know their needs and ignorance, more pathetic in their darkness and in their squalor than those who know their need. I would show you that noble band of men and women who have gone out as your representatives to teach those sons of Africa the way to Jesus. I honor those who have gone on the foreign field. I yield to none in the respect and veneration I have for those who have left home and friends at the East and taken upon themselves the burden of home missions; but I know of none in a home or foreign land whose sacrifices compare with those which the teachers have made who have gone South to suffer social ostracism, to bury themselves with the degraded and ignorant, to cut themselves off from all social ties except such as they can make with those whom they have gone to help. For the sake of these, I would plead with you for the funds that this Association needs. The political life of this nation depends on the elevation of this 7,000,000 of people who know not what manner of men they are, and who are dependent on you and us to teach them and make them men as they should be.

But, above all, I would plead with you for His sake who has said: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me;" for the sake of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be made rich. When we think of the sacrifices that men and women have made in the Saviour's name; when we listened to the touching story of that little Bohemian girl and her sacrifices for her colored brothers and sisters of the South, our hearts were touched, our sympathies were affected; but how much more should they be, when we think of that wonderful love that brought our Saviour to suffer and sacrifice for us! What can we do to show our love for Him? The least is to do His bidding, to do what in us lies to bring to His likeness men and women created in His image, which has been defiled by ignorance and shame.

SPEECH OF PRESIDENT WASHBURN.

I wish to say, notwithstanding all the dark pictures which have been presented in regard to the future of this country, if there is any one thing that I am more thankful for than another, it is that God permits me to live in this goodly land and that I can claim the rights of an American citizen; and more than that, with all the burdens which seem to be pressing upon you and me, I rejoice that I am permitted to live just in this age, when we can accomplish more in a few years than they could formerly accomplish in a generation. We live fast, we accomplish much, we are pointed at, so far as the material prosperity of our country is concerned, as surpassing the world; they look upon us with wonder; and if this material prosperity is to continue a few

years longer, we will have more wealth than all Europe. When I retire at night and reflect that we are worth six millions more dollars than we were when I retired the night before, I ask myself, "What is to be the outcome of all this?" "Is any of this wealth to be given to lift up these poor and unfortunate races? Is any of it to be used to lift up men and make them better, or is it all to go for the luxuries of life?"

Now for the work of this organization. You ask me what is the great object of this Association? I say, in a word, it is to help those who have not had a fair chance in the world, and one of the most hopeful features in my mind to-night is that the public mind, amid all of its wealth and business prosperity, steps in and says that those that have not had a fair chance shall have a better chance in the future. Take the Chinese, take the poor whites in the South, take the poor Indian, and take the negro; have they had a fair chance? Now I believe the best minds in this country are beginning to weigh more thoroughly than they ever weighed before this question, and to say that the abuses and wrongs of the past have been such that we will try to redeem the future by consecrating more of our means and more of our energies to lifting up and bettering the condition of these classes. You and I have something to do in this great work, because these classes belong to us. Why am I called upon to do for my family what I am not called upon to do for the world at large? Simply because my Maker has given me that family and has laid obligations upon me in regard to that family which He has not laid upon me in regard to the world around me. Why am I called upon in regard to these classes to do what I am not called upon to do with the foreign element which comes floating in upon me? Because they are American citizens; because a debt of gratitude rests upon us toward them; because we are bound first to pay our debts before we contribute in generosity to others; not that we should leave the other undone, but that we should do this first.

In regard to these resolutions which have been offered, it gives me pleasure to say to the good people of New Haven that we have enjoyed our stay here exceedingly, that you have dealt most generously and bountifully with us. You have not only come to give us cheer in these gatherings, but you have thrown open your doors and you have invited us in and entertained us sumptuously. We have come here under the very shadow of old Yale, and we felt that whatever else she might do she never would hesitate to elevate those who had not had a fair chance in the world. She is always ready to do what seems to her just and right. We say, then, as we thank especially the business committee who have conducted all of these services and these exercises so smoothly, hardly a jar having occurred on a single occasion, we know how much labor it has cost you, we know how much trouble and pains have been taken by these various families of different denominations in this city, and we want to thank you, and to say to you that as we go hence we shall not forget your kindness and your generosity.

But we have one request to make. It is not that you remember us—we are of very little consequence—but we ask that this organization, this American Missionary Association, which is to deal with these unfortunate classes in our country, shall have a warm spot in your hearts, and that when you go out into your various homes, into the different towns and cities of which you are members, you will remember that there never was a period in which there were such obligations resting upon you and your churches, and upon each and every one of us to discharge our duties faithfully as there are at the present time. We sometimes receive large contributions, but this organization cannot depend upon these large sources of supplies; they are very uncertain. If this organization is to do the work that you have laid out for it the coming year, it must be sustained by the many little contributions coming from the little churches all over this land. It will depend very much upon the representatives of these various churches who are gathered here. These colleges, these institutions of learning, and these schools are to be supported, and if they are supported it will be by you. Thank-

ing you then, again, for all of your generous hospitality, and all that you have done for us, we simply say: whatever else you forget, forget not this organization.

CONCLUDING ADDRESS.

BY REV. NEWMAN SMYTH, D.D.

Friends, one and all, you will excuse me, I know, if I make the briefest possible response to these generous resolutions. Indeed, I am reminded of the anecdote of the colored brother who had received a taste of freedom and started out to make his fortune in the world. I suppose that any anecdote illustrative of negro wit is in order on this platform. Somebody told him that there were three levers that moved the world: the first was money, the second brains, and the third politeness. He said he had no money, and he was doubtful about the brains, so he made up his mind that he would be the politest man in the world. When people came to see him he thanked them, thanked them while they stayed, and thanked them when they went away. I certainly do not wish to be outdone by our colored brother in politeness. We thank you that while you have stayed here you have had such warm, loving hearts that, notwithstanding all our efforts to keep the windows open, and to open them covertly from the outside, the atmosphere has become so heated that even General Hawley could not stand it, and had to ventilate the subject.

One simple and very encouraging thought has come to me again and again, and that is, there is a great deal of real, genuine Christianity left in this country still—Christianity whose calm, full depths lie beneath all the agitation of the surface currents, and all these breezes of discussion which are soon to pass away. You have said, sir, in these resolutions that you have come to an historic spot. In this church there is an atmosphere of liberty, and you have come before a pulpit which from the beginning until now has been, and which by the grace of God shall be, true to freedom both in church and State. Beneath you lies buried sacred dust, but the spirit of those pilgrims and patriots is marching on, and no man need be afraid of the bones of the patriots if he will only try to keep up with their advancing spirit through the coming years. We have learned, brethren, as we have shaken hands with you and looked into your faces, that the question of church unity is being solved before the greater one of faith, which remains for us to do, a work which, if it is accomplished, requires the co-operation of all Christian minds and Christian hearts in the work of our common Master and Lord. The work of your Association, you will allow me to say, will never be done, and the work of our church and of all our Christian associations never will be accomplished until we have Christianized this broad continent, Christianized this Government, from the Indian Department and the United States Senate to the lowest hovel in the country—aye, till we shall have Christianized everything that grows on American soil. This work be it ours to accomplish.

Brethren, friends, we bid you farewell. May these teachers—God bless them—who have come up here to give us something of the joy of their consecrated service, as they go back to their work, in their hours of loneliness and of trial, far from the comforts of our civilization, find some cheer and solace in the memory of the kindness and the sympathy and the love of our New Haven homes, and may those Indian youths, as they return to their tribes and their homes, live yet to see the whole story of Indian wrongs become a memory of the past, as a tale that is told; and may that Indian pastor, whom we delight to honor, who has told us of the length of the journey across the continent which he has taken to reach this Eastern city, upon his return feel that before him all the way, and more continuous than the line of iron and steel, runs the

sympathy of the Christian people of this country, and that we welcome and love him as our brother under the fatherhood of God. And you, sirs, who so long have borne the burden of this great Association in its great work, may you go back feeling that the heart of the church is with you, and that you can trust it, and that this work born of the spirit of liberty and nurtured in consecration to the Master and Lord of us all—this work must go on, which never will reach its full measure and attain its goal until every negro child is brought under Christian training in some Christian school, and every red man stands with us in the rights and the responsibilities of citizenship in a free country. May you have a pleasant return to your homes, and God bless you and us together in the service of the Master!

RECEIPTS FOR OCTOBER, 1886.

MAINE, $297.50.

Alfred. Cong. Sab. Sch., *for Pleasant Hill, Tenn.* $22 00
Augusta. Cong. Sab. Sch., Class by Alice Means, 2.25; Miss K. Carpenter's Class, 3; *for Student Aid, Talladega C.* 5 25
Bangor. Mrs. Walter Brown, *for Pleasant Hill, Tenn.* 25 00
Bangor. First Cong. Ch. and Soc. 19 33
Brewer. First Cong. Ch. Sab. Sch. 15 00
Castine. Class 9 Trin. Sab. Sch., *for Student Aid, Tougaloo U.* 1 05
Cumberland. Mrs. Martha J. Ross. 100 00
Danville Junction. "A Friend." 2 00
Freeport. Cong. Ch. 12 77
Fryeburg. Cong. Ch. 11 60
Litchfield Corners. Cong. Ch. and Soc. 17 00
North Bridgeton. Cong. Ch. and Soc. 4 00
Portland. Y. P. S. of C. E. Williston Ch., to const. Miss Henrietta H. Stanwood L. M. 36 50
West Brooksville.—*For Marie Adlof Sch'p Fund.* 1 00
By Mrs. J. P. Hubbard, *for Woman's Work*, North Cumberland Conf. 25 00
From unknown source. Bbl. of C., *for McIntosh, Ga.*

NEW HAMPSHIRE, $1,248.16.

Amherst. Miss L. E. Peabody, *for Woman's Work.* 20 00
Boscawen. Cong. Ch. 5 40
Colebrook. "E. and C." 2 00
Exeter. "A Friend" 30 00
Hollis. Cong. Ch. 16 66
Merrimack. First Ch. and Soc. 91 60
Merrimack. Sab. Sch., *for Bird's Nest, Santee, Indian M.* 5 00
Milton. First Cong. Ch. 6 00
North Conway. By Rev. S. G. Norcross. 5 00
North Hampton. Cong. Ch. and Soc. 20 00
Plaistow and North Haverhill. Cong. Sab. Sch., *for Rosebud Indian M.* 11 50
Rochester. Cong. Sab. Sch., *for Pleasant Hill, Tenn.* 27 00
Shelburne. Mary C. Ingalls. 2 00
Tilton. A. H. Colby. 6 00

$248 16

LEGACY.

Antrim. Estate of Mary Clark by George H. Clark, Ex. 1,000 00

$1,248 16

VERMONT, $220.59.

Burlington. First Cong. Sab. Sch., 30.61; Eldridge Mission Sab. Sch., 5, *for Rosebud Indian M.* 35 61
Essex. Centre Cong Sab. Sch. $5 75
Franklin. Cong. Ch. and Soc. 10 00
Granby. Infant Class, by H. W. Matthews, *for Marie Adlof Sch'p Fund.* 76
Holland. Cong. Ch. 4 97
New Haven. Cong. Ch. and Soc. 20 00
Newport. Cong. Ch. and Soc. 15 50
Quechee. Harvey Thomas, *for Student Aid, Talladega C.* 2 00
Saint Johnsbury. North Cong. Ch., *for Rosebud Indian M.* 1 00
South Royalton. Mrs. J. R. Jones. 25 00
Springfield. Mrs. F. Parks. 100 00
Wallingford. Ladies of Cong. Ch., Bbl. of C., val. 38, *for McIntosh, Ga.*

MASSACHUSETTS, $2,980.53.

Andover. E. C. Mills, 50; West Parish Cong. Ch., 50. ..... 100 00
Andover. Ladies Union Home M. Soc., *for Tougaloo U.* 97 37
Andover. Miss Mary Manning, *for Talladega C.* 5 00
Acton. Cong. Sab. Sch., *for Student Aid, Atlanta U.* 25 00
Ashby. Ortho. Cong. Ch. 13 34
Boston. Herbert L. Clark, 5; "A Friend," 5; Torrey, Bright and Capen, Bale of carpet remnants, *for Atlanta U.*—Dorchester, Second Cong. Ch. Sab. Sch., Two Classes, 87 cts., *for Indian M.*—West Roxbury, South Ev. Ch. and Soc., 22.25. ..... 33 12
Boxford. "L. S. S." 5 00
Bridgewater. Central Sq. Ch. 47 91
Brookfield. Mrs. R. B. Montague. 5 00
Brookline. Harvard Ch. and Soc. 55 30
Deerfield. Ortho. Cong. Ch. and Soc. 31 67
Charlton Cong. Ch. and Soc. 30 86
Dedham. Evan. Cong. Sab. Sch., *for Student Aid, Straight U.* 25 00
East Granville, Young People's Soc. of Christian Endeavor. 6 55
Edgartown Rev. F. N. Greeley. 5 00
Everett. Cong. Ch. and Soc., 14.83; Mrs. C. K. Farrington, 2. ..... 16 83
Fitchburg. Cal. Cong. Ch. (ad'l), 105.70. Rollstone Ch., 8.50. ..... 114 20
Framingham. Plymouth Ch. Sab. Sch. 18 40
Gardner. First Cong. Ch. and Soc. 40 00
Granby. Mission Circle, by C. H. Kellogg, *for Woman's Work.* 20 00
Groton. "A Friend," to const. Mrs. H. Eliza Oakes L. M. 30 00
Hanson. Cong. Ch. and Soc. 9 06
Harvard. Cong. Ch., *for Charleston, S. C.* 26 00
Harvard. Cong. Ch. and Soc. 16 25
Haverhill. West Cong. Sab. Sch., proceeds of Harvest Festival, to const. Mrs. Mary Frost L. M. 30 00

Holbrook. Miss Sarah J. Holbrook, *for Student Aid, Atlanta U.* $100 00
Huntington. First Cong. Ch. 3 00
Hyde Park. First Cong. Ch. and Soc. 89 30
Kingston. Mayflower Ch. and Soc., to const. Rev. Zenas Crowell L. M. 30 00
Lakeville. Cong. Sab. Sch. 6 41
Lanesville. Cong. Ch. and Soc. 4 14
Lawrence. "A Friend." 5 00
Leominster. Ortho. Cong. Ch. and Soc. 23 85
Lexington. Hancock Ch. 12 00
Medford. Mystic Ch. Sab. Sch. 15 00
Milford. Ladies Benev. Soc. Cong. Ch., *for Student Aid, Talladega, C.* 20 65
Mill River. Cong. Ch. and Soc. 11 33
Newburyport. Foster W. Smith. 5 00
Newton Centre. First Cong. Ch. and Soc .. 63 68
New Salem. Cong. Ch. 8 00
North Adams. First Cong. Ch., 60.40; "A Friend," 5.75. ..... 66 15
Oxford. Cong. Ch. and Soc. 28 00
Peabody. South Ch. and Soc. 10 00
Reading. Cong. Ch. 17 50
Rockport. First Cong. Ch. and Soc. 18 79
Sandwich. Cal. Cong. Ch. 33 25
Somerville. Young Ladies' M. Circle of Franklin St. Ch., *for Freight* 2 35
Southampton Cong. Ch. and Soc., to const. Benj. N. Norton L. M. 44 19
South Braintree. Cong. Ch. and Soc. 22 12
South Egremont. Cong. Ch. 15 50
Southfield. Cong. Ch 3 75
South Framingham. South Cong. Ch. 189 00
South Weymouth. South Cong. Ch. and Soc. 42 00
South Weymouth. Miss Grover's Sab. Sch. Class of Second Ch, *for Student Aid, Storrs Sch., Atlanta, Ga.* 10 00
Spencer. First Cong. Ch. and Soc. 93 67
Springfield. "A Friend" 10 00
Springfield. *For Marie Adlof Sch'p Fund*, by Minnie A. Dickinson 1 00
Taunton. Union Ch 15 54
Topsfield. "Friends" (ad'l), to const. George Clifton Welch and Douglas Gordon Crawford L. Ms. 50 00
Wareham. Abby Bourne, to const. Hannah B. Cannon L. M. 40 00
Wayland. Y. P. Mission Circle, *for Student Aid, Storrs Sch., Atlanta, Ga.* 9 00
West Boxford. Cong. Sab. Sch. Mrs. Clark's Class, *for Bird's Nest, Santee Indian M.* 15 50
West Boylston. First Cong. Ch. and Soc., 10.25; Charles T. White, 2.50. ..... 12 75
Westhampton. Cong. Ch. 26 30
West Medway. "A Friend," *for Student Aid, Talladega C.* 1 00
West Newton. Second Cong. Ch. 10 00
West Springfield. Mrs. Lucy M. Bagg, *for Woman's Work* 100 00
West Springfield. Rev. C. S. Beardslee ... 60
Woburn. First Cong. Ch. and Soc. 232 00
Worcester. Central Ch., 131.21; Plymouth Ch., 90; Piedmont Cong. Ch., 55; Salem St. Ch., 33; "A Friend," 20. ..... 329 21
Worthington. First Cong. Ch. 6 20
By Charles Marsh, Treas. Hampden Benev. Ass'n.
Agawam 27 75
Chicopee. Third 6 50
Palmer. Second, 25; First, 9.58 ..... 34 58
Springfield. Hope (17 of which *for Hampton Inst.*), 61.42; South, 43.25; First, 24.94 ... 129 61 198 44

$2,918 03

LEGACY.

Fitchburg. Estate of Mrs. Fidelia Boutelle, by E. B. Rockwood 62 50

$2,980 53

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE.

Concord, N. H. Ladies of North Ch., 1 Bbl.
Goffstown, N. H. 1 Bbl. by Mrs. M. A Stinson, *for Greenwood, S. C.*
Dedham, Mass. 1 Box.
Woburn, Mass. Ladies' Charitable Reading Soc., 1 Bbl., *for Louisville, Ky.*
———. "Friend," 1 Bbl. *or Macon, Ga.*

RHODE ISLAND, $40.95.

Kingston. Cong. Ch. $6 45
Slatersville. Mrs. G. W. Stanley's S. S. Class 2 50
Peace Dale. Cong. Ch., *for Charleston, S. C.* 32 00

CONNECTICUT, $970.23.

Bridgeport. "A Friend". 30 00
Bristol. Cong. Ch. 38 28
Bristol. Ladies of Cong. Ch., *for Conn. Ind'l Sch., Ga.* 2 80
Cheshire. Cong. Sab. Sch., *for Kreutzer Marie Adlof Sch'p* 50 00
Colchester. "Widow's Mite" 2 00
Farmington. Cong. Sab. Sch., 31.55; Proceeds of Children's Fair, planned by Milly C. Gay, Julia Y. Jones, Louise J. Gaylord, Lena H. Gaylord, Belle Whiting, Ruth H. Gay and Hattie M. Cowles, 55.69, *for Kreutzer Marie Adlof Sch'p* 87 24
Franklin Cong. Ch. 9 00
Georgetown. Cong. Ch. 20 00
Goshen. Mrs. Moses Lyman. 2 00
Greenwich. "A" 20 00
Hanover. Plymouth Cong. Ch., *for Charleston, S. C.* 70 00
Hartford. Ladies of Asylum Hill Cong. Ch., to const. Mrs. Martha B. Rathbun L. M. 33 32
Huntington. Mrs. Sarah Betts 3 00
Kent. Cong Sab. Sch. 6 00
Mansfield. Second Cong. Ch. 10 50
New Canaan. Ladies of Cong. Ch., *for Conn. Ind'l Sch., Ga.* 26 00
New Haven. "Friends in Theo. Sem." to const. Prof. L. O. Brastow, D.D., L.M. 30 00
New Haven. Mrs. Prof. Dana, 5; Mrs. Pres. Woolsey, 5; Mrs. Collins, 5 *for Oahe Indian M.* 15 00
New Haven. F. H. Street, *for Austin, Tex.* 25 00
New London. Mrs. A. H. Perkins, Box Books, etc., 5 *for Freight, for Talladega C.* 5 00
New Preston Hill. Cong. Ch. 12 00
Norfolk. Joseph N. Cowles. 100 00
North Branford. Cong. Ch. 18 08
North Haven. Mrs T. M. Painter, 20 *for Chinese and* 20 *for Indian M.* 40 00
Old Saybrook. Rev. A. S. Chesebrough. 5 00
Rockville. Second Cong. Sab. Sch. 10 00
Sharon. John H. Cleveland, to const. himself L. M. 30 00
Suffield. Young Ladies' M. Soc., by J. W. Spelman 6 58
Sprague. Hanover Cong. Sab. Sch., *for Marie Adlof Sch'p Fund* 28 20
Stafford. Mrs. Thomas H. Thresher. 5 00
Westbrook. Cong. Ch. and Soc 51 23
Westchester. Ladies' Mission Circle, by Mrs. M. G. Morey, *for Thomasville, Ga.* . 12 00
Whitneyville. Mrs. Eliza Dickerman and Mrs. J. J. Webb, for Cong. Sab. Sch., *for a Kreutzer Marie Adolf Sch'p* 50 00
Windsor Locks. Cong. Sab. Sch., *for Rosebud Indian M.* 52 00
Windsorville. Miss Jane Bancroft. 3 00
———. "A Connecticut Friend" 25 00
Connecticut. "F. J. S." 10 00

By Mrs. S. M. Hotchkiss, Sec. W. H. M. U. of Conn., *for Woman's Work.*
- Hartford. Asylum Hill Ch.. $5 00
- Hartford. Ladies H. M. Soc., Centre Ch..... 2 00
- Kent. Cong. Sab. Sch..... 10 00
- Kent. Ladies Miss'y Soc.... 10 00 — $27 00

NEW YORK, $1,272.06.

- Angola. Woman's Miss'y Union..... 5 00
- Brooklyn. Stephen Ballard, *for New Building, Tougaloo U.*..... 273 60
- Brooklyn. Plymouth Ch, *for Charleston, S. C.*..... 143 04
- Brooklyn. Central Cong. Sab. Sch., *for Student Aid, Talladega C.*.... 100 00
- Brooklyn. Puritan Ch., 46.35; Rev. Prof. E. P. Thwing, 5..... 51 35
- Buffalo. First Cong. Ch..... 51 52
- Central N. Y. "A Friend," *for Student Aid, Talladega C.*..... 50 00
- Crown Point. Second Ch..... 2 75
- East Wilson. Rev. H. Halsey, 30; C. M. Clark, 3..... 33 00
- Fairport. Cong. Ch and Soc..... 25 00
- Groton. Cong. Ch. (5. of which from Dr. Clark Chapman)..... 30 00
- Hamilton. Cong. Sab. Sch..... 10 00
- Lebanon. M. Day, 5; Thomas Hitchcock, 5; Alfred Seymour, 4; J. H. Wagoner, 1; J. A. Head, 1; G. G. Grosvenor, 1; C. P. Day, 1..... 18 00
- Le Roy. Mrs. L. A. Parsons..... 4 50
- Lima. Mrs. Miller, *for Student Aid, Fisk U.*..... 5 00
- Livonia. Mrs. Wm. Calvert..... 10 00
- Malone. Cong. Ch..... 37 92
- Massena. Ladies of Cong. Ch., *for Student Aid, Talladega C.*..... 2 00
- New York. Ladies of Broadway Tabernacle, *for Mountain White Work*..... 58 50
- New York. Anson Phelps Stokes, *for Fisk U.*..... 25 00
- New York. Mrs. Lucy Thurber, 5; "Lifelong Friend," 2..... 7 00
- New York. C. L. Mead, Pkg. of C., *for Talladega C.* From unknown sources, 1 Large Case of C., *for Tougaloo U.*; 1 Case of Papers.
- Norwich. Cong. Ch. and Soc..... 14 20
- Owego. Cong. Ch..... 8 60
- Poughkeepsie. Mrs. M. J. Myers..... 17 00
- Rensselaer Falls. Cong. Ch..... 5 00
- Spencerport. Cong. Ch. Sab. Sch., bal. to const. Miss Emma L. Day L. M.... 6 00
- Walton. Cong. Sab Sch..... 54 83
- West Bloomfield. Mrs. S. B. Sherrill, *for Student Aid, Fisk U.*..... 5 00
- Woodhaven. Cong. Ch. Miss'y Soc..... 7 00
- By Mrs. L. H. Cobb, Treas. W. H. M. U. of N. Y., *for Woman's Work.*
  - New York. W. H. M. U.... 16 25
  - Oswego. Ladies' Aux..... 20 00
  - Saratoga Springs. W. M. Soc., *for Goodridge Mem. Fund, Talladega C.*..... 20 00
  - Syracuse. Primary Dept., Plym. Sab. Sch..... 20 00
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- Hudson. Cong. Ch..... 23 36
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- North Benton. Simon Hartzell..... 5 00
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- Oberlin. First Cong. Sab. Sch., *for Student Aid, Atlanta U.*..... 20 00
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- Lee Centre. Cong. Ch..... 6 95
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Rushford. Cong. Sab. Sch., *for Marie Adlof Sch'p Fund* 2 00
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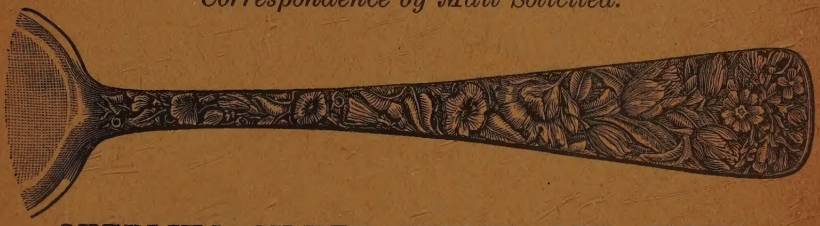

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